



1958

A comparative study of the problem of abstraction versus experience between East and West (as exemplified in selected Eastern and Western sages)

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A COMPARATIVE STUDY OF THE PROBLEM OF
ABSTRACTION VERSUS EXPERIENCE BETWEEN
EAST AND WEST
(AS EXEMPLIFIED IN SELECTED EASTERN
AND WESTERN SAGES)

A Dissertation
Presented to
the Faculty of The American Academy of Asian Studies
College of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Leo Jacob Zeff
July 1958

PREFACE

This thesis is a comparative study of the teachings of a number of Eastern sages and a representative of modern Western depth psychology in connection with the problem of abstraction versus experience (or, thinking about instead of experiencing). This problem is considered by the writer as the central cause in the suffering of mankind everywhere.

The introductory chapter will present the problem being investigated, why and how it is considered significant, and how it will be dealt with in this study. The second chapter will contain a presentation of the various sages to be considered here, how and why they were selected, and some biographical and historical data about each.

In the succeeding chapters the discussion will include what each of these sages claims to be the nature of:

- A. The human soul.
- B. God and the universe.
- C. The problems of mankind (how they developed, what man can do about them; how he can do it.)

Following the Bibliography is an appendix which contains comparative statements from each of the sages about a variety of universal themes.

The magnitude of the subject being discussed and the vast amount of material available for study has been a

constant source of frustration for the writer because of the obvious necessity to limit discussion and documentation to a reasonable amount for a doctoral thesis. The very nature of this kind of philosophical study places it somewhat beyond the ordinary "scientific" report, making it rather difficult to clearly delineate the writer's opinions and conclusions and the documented evidence in support of them. Such opinions and conclusions are the result of twenty-five years of psychotherapeutic practice as well as considerable study in psychoanalytic, religious, anthropological, and Asian literature. While every effort has been made to conform to scholarly and academic procedures, the nature of the material discussed herein does not lend itself very well to any such clearly defined process. It is hoped, therefore, that the reader will consider these difficulties and not permit them to interfere with his perception and understanding of the content of this study.

The writer would like to acknowledge his indebtedness to Dr. Haridas Chaudhuri of The American Academy of Asian Studies, who supervised this work and went far beyond the call of duty in his guidance and assistance with this thesis.

In view of the fact that direct experience of the Self is emphasized in many philosophies, religions, and psychologies, and is referred to by a variety of terms, such as Self-realization, there is appended here a list of such terms which

mean direct experience as distinct from taking a part of the field of experience (abstraction) and being content with that alone. These terms are:

Enlightenment (Generally Eastern, but mostly Buddhist)

Satori (Buddhist)

Buddha Nature (Buddhist)

Nirvana (Buddhist)

Great Man (Lao-Tzu and Confucius)

Heaven (Confucius)

Jen (True Manhood), (Confucius)

King, Emperor, Prince (As symbols of man's best nature)
(Confucius)

Perfect Man (Lao-Tzu)

Heavenly Virtue (Lao-Tzu)

Tao (Chinese)

Liberation (Eastern)

Brahma-jnana, Atma-jnana, Moksa (Indian)

Natural State (Sahajabhava), (Indian)

Mukti (Indian)

Sat-Cit-Ananda (Existence-Consciousness-Bliss), (Indian)

Supramental Realization (Aurobindo)

Perfected (Jesus)

Become as the Father (Jesus)

Kingdom of Heaven, or God (Jesus)

Salvation (Christian)

Individuation (Jung)

Integration (Jung)

Self-actualization (Gestalt Psychology)

Spirit (Universal)

Self "

Soul "

God-like "

Oneness "

Maturity "

TABLE OF CONTENTS

CHAPTER	PAGE
INTRODUCTION	1
I. THE SAGES USED IN THIS STUDY	16
Introduction	16
Lao-Tzu and Confucius	18
Zen Buddhism	28
Jesus of Nazareth	33
Sri Ramana Maharshi	48
Dr. C. G. Jung and Analytical Psychology	63
II. MAN'S UNHAPPINESS	68
Introduction	69
Why Is Man Unhappy?	69
"The Mind Creates Its Own Problems"	75
What Is Original Sin?	90
"What Profiteth It A Man...?"	99
III. WHERE CAN MAN FIND HAPPINESS?	103
Introduction	104
The Self As The Only Source of Happiness	105
The Self Cannot Be Conceptualized	107
God's Purpose and Man's Purpose	112
The Nature of the Sage	116
The Nature of the Self-realized State	123

CHAPTER

PAGE

The Influence the Self-realized Man Has	
on the World	129
All Men <u>Are</u> Equal	132
IV. SUBJECTIVE AND OBJECTIVE REALITY	140
V. PREREQUISITES FOR DISCIPLESHIP	154
Introduction	155
The Qualities and Qualifications for Discipleship	155
The Need for a Teacher	164
The Nature of the Learning Process	167
Humility	170
Silence	180
Obstacles Which Must Be Removed	184
VI. INDIVIDUATION	200
Introduction	201
The Value of Paradoxes and Opposites	202
The Acceptance of Life--Non-resistance	208
Statements on the Way to Achieve Self-realization	213
The Use of Prayer and Worship	222
Achieving Self-realization in the Everyday World	231
VII. SUMMARY AND CONCLUSIONS	239
BIBLIOGRAPHY	263
APPENDIX--UNIVERSAL THEMES COMPARED	268

A COMPARATIVE STUDY OF THE PROBLEM OF
ABSTRACTION VERSUS EXPERIENCE BETWEEN
EAST AND WEST
(AS EXEMPLIFIED IN SELECTED EASTERN
AND WESTERN SAGES)

INTRODUCTION¹

This thesis is the result of an intensive study of Eastern philosophies and religions made not only from an academic point of view, but including to some degree the personal experience of this investigator of the way of life reflected in the teachings of the sages represented here. It also, inevitably, draws upon twenty-five years of experience as a psychotherapist.

Essentially, the investigator has come to consider psychotherapy to be a religious process, not that its goal is to make people more faithful church members, but that it is a process whereby the individual and the psychotherapist work

¹In this thesis, "abstraction" and "thinking about" are considered to be synonymous. As used herein, the phrase "thinking about" refers to discriminating between objects by distinguishing their differences, or abstracting one element from all that does not belong to it, and viewing it alone. Thinking is considered here to be a mental process, as distinguished from experiencing, which is considered to be the simple, direct, autonomous and spontaneous stimulus-response process of experience with no mental functioning intervening. In this sense, thinking and experiencing are mutually exclusive.

together so that the individual can discover and come to realize the highest values in his life, which is what the writer considers to be also the goal for religion. It is inevitable that wherever this is accomplished to any degree in a psychotherapeutic relationship the therapist himself undergoes a change in the same direction.

As this investigator has studied more and more in the realm of Eastern thought, he has been struck by the great similarity of the teachings of the sages to what he had discovered to be the essential teachings of Christianity and modern Depth Psychology. However, this similarity did not become apparent until he was able to put aside all overlays and distortions of the teachings themselves, and to penetrate to the heart of the wisdom of these sages. Even before that was possible, he had to peel off layer after layer of his own prejudices which had been built up over many years of academic and theoretical considerations.

There will be presented in this Introduction some special points which need to be amplified in order to make the material which follows more meaningful.

One of the underlying themes in any such study as this has to be the great difference in general attitude towards life--between the East and the West. This has always been an obstacle to mutual understanding, although it seems to have been more of an obstacle for the West than

3

it has been for the East. This may be because the people of the East are by nature more tolerant of the beliefs of others than are the people of the West. There appears to be a kind of humility and broadmindedness in the East, by contrast to which Westerners seem to exhibit considerable arrogance and narrow-mindedness.

Certainly one of the great differences in general attitude towards life between the East and West is the way in which each defines life. The Easterner defines life in terms of "being," while the Westerner thinks in terms of "action." The people of the East are more concerned with "who" and "what" they are, while the people of the West are more concerned with "what" and "how much" they can do. The ways in which Westerners have developed dramatically reflects this difference. Eastern peoples have developed their religions and philosophies over the centuries to a remarkable degree of understanding of the nature of the inner man, because of their pre-occupation with the introverted side of life, while their economic and industrial development has almost stood still (at least in comparison with the West). On the other hand, the peoples of the West have developed economic and industrial potential and the ability to use and control nature, to a remarkable degree--but almost to the complete neglect of the inner man. It is largely because of the comparatively great advances in material development in

4

the West that Westerners tend to undervalue Eastern civilization, thinking of Easterners as out-of-this-world dreamers, with no initiative, or just plain ignorant.

Also, because of the loud and arrogant bragging about accomplishments which is so characteristic of the West, the Easterners have developed a feeling of inferiority in connection with the material well-being of the Westerners. To compensate for this feeling, the nations of the East appear to be making great efforts to emulate the West, and to catch up with it in material development as quickly as possible. Unfortunately, in so doing they seem also to be trying to emulate the Western materialistic attitude, which is in such contradistinction to their own deepest traditions that conflict and turmoil inevitably result. This has its counterpart in the West, where many people who have become disgusted with the general materialistic attitude have turned to the East as a way out of their dilemma and attempt to emulate them--to a point of complete negation of all material existence, mistakenly thinking this to be the fruit of centuries of Eastern development. These are facts well known to travellers and indicated constantly in magazine and newspaper articles in America.

That Western man defines his being in terms of action is illustrated by the usual reaction to the question "Who is he?" or "Who are you?" Whenever this writer asks the question

(in or out of therapy), the answer usually comes in terms of action. A man is someone who does this or that, or who doesn't do this or that. The same is true for a woman, or a parent. For Western man, all progress, growth, and development seem generally to be measured by action, not by being; by what is done, not by what is. It is the continuous focus on this orientation that results in this Occidental age of tremendous anxiety, as will be demonstrated later. Eastern man has mostly taught that the right action is based upon right being. Therefore, he turned towards inner development as the important area upon which to concentrate his energies --perhaps, from the Western point of view, too much so to allow for creative action.

There is another point which, although it is not related to the East-West problem, is certainly connected with the understanding of religions and religious interpreters, at all times and under all conditions. This is seen as a three-way problem, or a problem having three different facets. For the purpose of elucidating on this point, the writer has given a name to each of the three facets, a name which is a pair of opposites. One is called "optimist-pessimist," another, "intuitive-practical," and the third, "emotional-intellectual." Each of these factors seems to have existed down through the ages and in all civilizations, in connection with man's attempt to understand

life. These different approaches seem to have their roots in the basic psychological structure of the individual.

The optimism-pessimism aspect is illustrated by the fact that there seem always to have been two general attitudes toward the nature of man. One is that man is basically evil by nature, and that he must spend his entire life restraining his evil side, always praying for the Grace of God to enter his life so that the good can become dominant. The other attitude is that man is basically good, and that it is only necessary for him to discover this and to remove an overlay of evil aspects--in order to be "saved." The attitude that evil nature is "natural" is what is here called "pessimism"; that man is basically good is described as "optimism." Many major religions reflect this dual approach in their basic philosophy and doctrines, and within the major religions there are many sects or denominations which reflect the same duality. In general, it seems that Eastern religions reflect the optimistic attitude; Christianity, the pessimistic attitude. But within each of these major divisions, there exist examples of both kinds of approach in the various schools or denominations.

This duality is not only apparent in religions, but in all of the disciplines whose major function is the understanding of man. It can be discovered in the various philosophical systems that have been developed, and among

the different schools of psychology which are prominent today. An example in psychology might be cited as the difference between the approach of Jung and of Freud. Where Freud regarded the unconscious as the repository of all of the repressed evils of man's nature, and as such an evil thing in itself until it became cleansed through conscious awareness, Jung considers the unconscious as not only the place where the negative side of personality is relegated, but also the place wherein lies man's greatest potential and essential creativity, usually hidden behind the negative dark side. In fact, it was this very difference in their attitudes towards the unconscious that caused the split between the two of them at the time when Jung was considered to be Freud's most likely successor as leader of the psycho-analytic movement. Jung has described the unconscious not as a demoniac monster, but as a thing of nature which is perfectly neutral in moral sense, aesthetic taste, and intellectual judgement, and dangerous only when man's conscious attitudes towards it become hopelessly false; a danger which grows in the measure that he practices repressions. He claims that the doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity would be evidence that God had made a sorry job of creation. He believes that man is worth the pains he takes with himself, and that he has something in his own soul which can

F

grow. Says he, "It is most rewarding to watch patiently the silent happenings of the soul," and "the most and best happens when it is not regulated from outside and from above."²

Another example of the optimism-pessimism duality is demonstrated by the way in which two major disciples of Confucius interpreted his idea of jen, or true-mankind (also called man-at-his-best, which is considered here to be the equivalent of the Self-realized state). Mencius started out with the philosophy that the essence of human nature is good, and interpreted Confucius' idea of li (see p. 26 for definition) as the means by which this goodness could come into being, while Hsuntse believed that human nature is essentially bad, and developed the idea of li with emphasis on restraint.

It seems that the doctrines of different religions, or at least the particular interpretations of the doctrines, are based in part at least upon this basic difference in psychological types.

The second aspect of this three-way problem, which is called the intuitive-practical pair of opposites, also has great bearing on which religion becomes meaningful to a person, as well as on the way in which he will interpret the teachings of any particular religion, philosophy, or

²C. G. Jung, Psychology and Alchemy (New York: Pantheon Books, Inc., 1953), p. 126.

9

psychology. The intuitive type is more interested in the source and the eventual goal or direction. The practical type is more interested in the immediate adaptation, the right-here-and-now. Each of these types has different needs to be satisfied by his religion, and will either find one that is compatible to his needs, or will interpret a religion in terms of those needs. It is the intuitive person who is attracted by what many people call the mystical religions, or who explores the more mystical aspects of any religion. The practical person seems to need something more specific as a guide to his growth and development, and is more inclined to become engrossed in form and ritual. This does not mean that the intuitive is not able to profit greatly by engaging in forms of worship or ritual, or that the practical person is unable to achieve a real transformation by the same means. It means, rather, that each experiences form and ritual in a totally different manner, without being able to understand the other's experience. From this, it is easy to see that the intuitives tend to form their own fellowship, as do the practical ones, or failing this, they are likely to be attracted to certain aspects of a doctrine the other group ignores or finds meaningless. Certainly, the factor of intelligence enters into this. Those with less intellectual endowment can only find comforting and healing qualities in the simpler aspects of a religion, perhaps

largely through form and ritual. The intuitive type is more likely to be a lone wolf in his search, while the practical type needs the collective support of his own kind. While this aspect of the three-way problem cannot be as readily delineated as the others, it is nevertheless of at least equal importance in the over-all picture.

The third aspect of the problem is here called emotional-intellectual, although it might be more appropriate to call it feeling-intellectual. As with the others, this pair of opposites seems to have its roots in the basic psychological type of the individual. There are those people whose major adaptation towards life comes from the feeling side of their nature, and there are those who adapt more with the thinking side. The feeling person generally responds to a stimulus with a feeling about it, usually positive or negative; he likes it or he doesn't like it. The thinking type person usually responds to a stimulus with a thinking process wherein he tries to fit the experience into some pattern of past experience from which he can deduce a "suitable" mode of reaction. The feeling response is immediate and comes from deep within the person. The thinking response is more like a step-by-step process of induction or deduction, arriving at a conclusion. In the response of either of these types there may or may not be the intuition functioning, which may further complicate the process.

These two kinds of responses are important in connection with the way an individual responds to religion--and which religion--and to which part of a religious doctrine he will respond. Some religions appeal more to the feeling type of person. However, for each of them, both functions must be involved before the religion can be effective in an awakening to the deeper aspects of the soul. The thinking person must be able to find a logical process or set of principles which will allow him to have a deep feeling about the conclusions he arrives at. The feeling person must be able to find a rational basis for his feelings before he can commit himself fully to that toward which he is drawn by his feelings.

When one of these types is strongly developed in his particular function, he is unable to understand how the other can arrive at his conclusions as he does. To the feeling person, the thinking type seems to labor so hard in order to arrive at something he feels quite spontaneously. To the thinking person, the feeling type is untrustworthy because of his illogical, irrational jumping at conclusions without evidence.

What seems to be contradictory in the statements of many sages may, in part, be the result of the audience--the stage of spiritual development of the listener, and his psychological type. For example, the over-emotional person

must be cautioned to think or reflect before acting precipitously upon his feelings. Or the over-intellectual person must be encouraged to follow his spontaneous feelings and intuitions without subjecting them all to a rational overhauling.

These three distinctly different pairs of opposite attitude types which can be found among any group of people might well be at least a partial explanation for the great varieties of religions and for the many different kinds of interpretations we find of religion. Every great religion must have inherent in it the possibilities for each of these psychological types to find Self-realization.

Another special point which needs to be discussed in order to clarify the material which follows has to do with the special nature of religious teachings. What seems like ambiguity, esotericism, paradox, vagueness, in great religious teachings is not caused by an inability of the teacher to communicate the message, but is, rather, a necessary climate for religion. The very functions habitually used to receive meaning or essence fall short here. The fault does not lie in the material (message) being communicated, or in the communicator (transmitter), but in the faulty nature of the receiving mechanism (receiver).

In the writer's opinion, the very ambiguous and paradoxical nature of the message has the essence of salvation

in it. What is called vagueness can be in reality tremendous depth with infinite possibilities, like the ocean. Wherever one descends into the ocean, he declares the nature of it to be what he experiences there. The seemingly vague and paradoxical message may have unrecognized value partly so that each person can take from it according to his own individual needs, according to his psychological type, which differs from that of others. There is no "true" interpretation of the message. There is only the one that is needed by a particular person at a particular time, according to his stage of growth and his ability to understand it. The paradoxical nature of the message is important also in that it contains an essence which is meaningful at all times and under all circumstances, permitting one to interpret it in terms of the "climate" of his time and in connection with the specific problems he is encountering. It helps give the message its universal aspect.

The writer could not have come through this course of study without discovering that there is a one-ness in all religions. It has been said that religions are just so many paths up a mountain, or that the different faiths are the spokes to a wheel--all going to the hub. The hub has been defined by the writer's own experience (personal and professional) as Self-realization. He firmly believes that the basic law of human nature, a law of invincible power, is the

urge and compulsion to Self-realization.

Yet, while the different religions may be only varying paths to the same goal, he believes too that there are some very basic differences between and within them which are of great importance. Many people try to reconcile or explain away these differences in order to show that each of the religions expresses the universal feelings of mankind. Perhaps these differences that exist can become the source of new life. Wherever all agree, there is no real value. There they have already "arrived," and are in a sense "dead." However, where men differ they must constantly explore these differences because it is through such explorations they arrive at newer and higher levels of understanding. Therefore, they must treasure these differences, rather than try to destroy them, integrate them, reconcile them, argue against them, deny them, or fight them off. In fighting them off, they protect only what is "dead."

CHAPTER I

THE SAGES USED IN THIS STUDY

	PAGE
A. Introduction	16
B. Lao-Tzu and Confucius	18
C. Zen Buddhism	28
D. Jesus of Nazareth	33
E. Sri Ramana Maharshi	48
F. Dr. C. G. Jung and Analytical Psychology	63

CHAPTER ONE

THE SAGES USED IN THIS STUDY

A. INTRODUCTION

This chapter introduces the five sages and systems which have been selected out of many to illustrate the purpose of this study. They have been selected as outstanding examples of direct experience of the greater Self, which is defined hereafter as the ultimate goal of man.

The first part combines the systems called by the names of Taoism and Confucianism. The sages who are claimed to be the founders of these systems, while they were contemporary (scholars approximate the date as sixth century B.C.), seem to have arrived at their insights independently and from a personal experience, rather than through any intellectual formulation or systematic study of life. Both the Taoism of Lao-Tzu, and Confucianism have, of course, had a tremendous influence in China since their inception.

The second to be discussed is Zen Buddhism, which probably had its origin in the sixth century, A.D. Zen Buddhism was selected for this study not because it is representative of Buddhist thought in general, but because in the writer's opinion it more truly represents the teachings of Gautama the Buddha than do most of the other sects which have

evolved from the teachings of this great sage.

In the third part, Jesus will be introduced. An effort will be made to show the ways in which his teachings are related spiritually to the teachings of the other sages to be included in the study.

The fourth part is about Sri Ramana Maharshi, a modern sage who taught in India until his death in 1950. While the Maharshi is not as well known in the world as are many other contemporary wise men, there is no question in the writer's mind but that he was a true sage, worthy of serious study. The influence of his teachings has already been great, and is increasing in ways that cannot be measured. He is very well known among people who are interested in sages.

The fifth part will introduce Dr. C. G. Jung of Zurich, Switzerland, the founder of the "Depth School" of the study of man, called Analytical Psychology. Dr. Jung is also considered to be a sage comparable to the others in this study.

In each of these parts, the investigator will mention some facts of the life history of the sage, the manner in which he discovered his deepest insights, the nature of his personality, and the ways in which he taught. He will also indicate something about the kind of civilization, the social, economic and political conditions of his time, as well as the

cultural and intellectual development of the people among whom he lived. If any clearly definable system of thought was developed from the teaching of the sage, it will be described simply.

B. LAO-TZU AND CONFUCIUS

Lao-Tzu and Taoism

Very little is known about the actual life of Lao-Tzu, although many legends have arisen in connection with it. He was born, it is assumed, in 604 B.C., probably coming from an old and cultured family. He was a historiographer at the court of Chow, a very responsible governmental position that could be held only by a highly respected person. Ch'ien has described him as "a superior man, who liked to keep in obscurity." He may have met Confucius once, in 517 B.C., when Confucius would have been thirty-five and Lao-Tzu was at a ripe old age. There does not seem to be any authentic record of his death, but his disappearance from public life is the subject of legends. There are records of the fact that he left a great many grandchildren, at least one of whom became a governmental official.¹

¹Encyclopedia Britannica, (11th ed.), XVI, 192. (Lin Yutang accepts 571 as the birth date in his The Wisdom of Lao-tse (New York: Mentor Books, 1955), p. 8.)

Again, there is very little indication of how Lao-Tzu achieved his deepest insights. That he was a very intuitive person is evident from his book of verse called the Tao Te Ching, or the Book of Tao, which seems to be the only record of his teachings, other than purported conversations. Since Lao-Tzu made many references to earlier Chinese classics, it can be presumed that he made a deep study of them. Since it seems that most people who study classics are either scholars pursuing intellectual goals, or people who are driven by a deep inner necessity to discover the truths of life, he may well have studied for one of these reasons. And a study of the man's teachings very clearly indicates to the writer that he was not the scholarly type; in fact, quite the opposite, in that he opposed the intellectual approach in favor of direct experience.

China in the day of Lao-Tzu and Confucius was a torn up patriarchal society. It was also a collapsing feudal society, where the warring states had proved themselves unable to hold China together. Lao-Tzu and Chuang-Tzu, perceiving the inequalities of society and its evils, turned against it. Confucianism turned rather to a restoration of feudalism and paternalism. Life was, for the time, to be strictly regulated by clearly delineated forms of behavior. There were something like 3,300 rules of conduct, covering every possible kind of experience a man can have. This was

necessary because of the compactness of each family group, some of them being large enough to be called a little kingdom. These rules worked because the Chinese have always been a very practical and common-sense people, for whom a well-regulated existence was suitable.²

Even though there was a strict conformity to the rules of behavior in the family situation, there were many such families which frequently bickered with each other, occasionally coming to the point of open warfare. (There were even rules for the conduct of warfare.) In this sense, China was constantly being torn by political anarchy.

China has always been an economically poor country with the greatest majority of its people being faced with the necessity of maintaining existence by individual effort, and most of the time just barely being able to do so. It has always been an illiterate country with the smallest minority being able to achieve any kind of an education, and this largely to be able to go into government service, which was man's highest respectable goal in those days. Faced with the great necessity to scratch out a bare living, the masses had very little time or inclination for any of the so-called higher values of life. It was considered quite an achievement

²Lin Yutang, The Wisdom of Confucius (New York: Random House, 1938), pp. 6-10.

to secure as much as a bowl of rice to eat on any one day. This is illustrated by the fact that even today in China a common greeting between the people is "Ni chih le fan le?" ("Have you had your rice yet today?"), as a means of showing consideration for the other person's welfare.

The climatic and soil conditions were important factors in their economy and welfare. The soil they tilled was mostly poor and rocky. One of the most precious commodities in their agricultural pursuits was "night soil" (human excreta) which was carefully saved and taken to the fields every morning as the only fertilizer available to revitalize the soil. Their winters are extremely severe and long, in themselves having been a cause for great misery, suffering, and death. There were frequent famines, floods, endemic and epidemic diseases which decimated the population. This is the picture of the China of the time of Lao-Tzu and Confucius.

Concerning Lao-Tzu as a teacher, many conversations have been recorded which were attributed to him, and which indicate the kind of teacher he may have been and the manner in which he taught. Although the Tao Te Ching is apparently the only written record which he produced, the amplifications of the verses in these conversations do--whoever authored them--shed more light on the nature of his philosophy and how it was applicable to everyday living for the people of his

time.

Probably the most characteristic feature of Lao-Tzu is that he seemed to be full of paradoxes. He taught by paradoxes. A paradox has been defined as "a statement or proposition seemingly self-contradictory or absurd, and yet explicable as expressing a truth."³ The truth in the paradox stems from the fact that the seemingly self-contradictory statements actually relate to two distinct levels of life or of understanding. When these two levels are recognized and understood, the statement makes sense, where before it was absurd.

Another essential feature of Lao-Tzu is that the Tao Te Ching lends itself to diversified interpretations, which can be considered to be one of the most important qualifications for a "classic." (See Introduction, pages 12-13, and Chapter VI, pages 202-208, on Paradoxes and Opposites, for a further development of this theme.)

As for the philosophical system called Taoism, which had its roots in the teachings of Lao-Tzu, it can best be described as another paradox: trying to explain the inexplicable. Everything which Taoism has to say is about the Tao, of which nothing can be said. That most famous opening

³ American College Dictionary (New York: Random House).

stanza of the first verse of the Tao Te Ching clearly sets up the paradox:

The Tao that can be told of
Is not the Absolute Tao;
The Names that can be given
Are not absolute Names.⁴

The Chinese character for Tao (道) itself is untranslatable. It is composed of two symbols, one standing for rhythmic or cyclic movement, or perhaps timely direction, and the other standing for intelligence. The principle of Tao is that of growth and movement in nature which governs all change, without which there would be no life.

A brief statement should be made here about the principal disciple and interpreter of Taoism who followed Lao-Tzu, Chuangtse. Oddly enough, he was a contemporary of Mencius, the principal disciple of Confucius, both of them living during the third century B. C.⁵ Chuangtse was a very different kind of person from Lao-Tzu. Where Lao-Tzu was very intuitive and appeals to the hearts of the people, Chuangtse appeals to the intellect. Where Lao-Tzu is considered by many to be a mystic, Chuangtse has a rational approach.

⁴Lin Yutang, The Wisdom of Laotse, op. cit., p. 41.

⁵Lin Yutang, in The Wisdom of Laotse, op. cit., has made a useful parallel presentation of the thinking of the master and his most famous disciple. In his introduction, Dr. Lin adds a comparison and contrast of Laotse and Chuangtse (pp. 9-11) based on compilations of his own done in preparation of his volume.

Although he had this different approach, Chuangtse is none the less very effective in his interpreting, teaching, and adding to the wisdom of Lao-Tzu. There are many who would not be able to understand Lao-Tzu except for Chuangtse's commentaries and interpretations. It is quite possible that the system called Taoism might not have survived or had the influence it has had except for Chuangtse's commentaries and wise treatment of its teachings. Much of what is quoted from Taoism as part of its doctrine derives from Chuangtse. There were many other disciples and commentators on Taoism, but none is as well known as he.

Confucius

While Lao-Tzu appears to have been a rather introverted man who did not seek out disciples or attempt to change the existing order, but rather attracted those who sought his wisdom, Confucius seems to have been quite the opposite. He was a gregarious man who went around the country seeking the chance to create a greater order in his world. Confucius felt he had been "called" to preach a gospel leading to better human relations.

Confucius was born in 551 B. C.⁶ from an extra-marital

⁶This account of his life is taken from the translation by Lin Yutang, in The Wisdom of Confucius, op. cit., pp. 55-100, of the biography given in the Shiki, Book XLVII, which Lin Yutang describes as "as accurate a picture of Confucius as we can get."

union between his father, Shuliang Ho, and a girl of the Yen family. His father was a direct descendant of a king of Sung. He was named K'ung Chungni, which was later changed to K'ung fu-tzu, meaning K'ung the Master. The transliteration of K'ung fu-tzu became Confucius. As a young man he became a tutor of the son of the Baron of his province, establishing himself a reputation of good moral quality, which when his pupil became Baron, provided him with many opportunities to hold responsible positions in his government. Confucius was born of a poor and common family, and his early years were quite austere. As a young man, he moved around a great deal, taking many positions in different localities, and studying the classics whenever he could. He frequently got into trouble with the authorities for his outspokenness against injustice and cruelty of the leaders of various governments. By the time he was fifty, he had studied considerably and continued to move around preaching his doctrine to the rulers and the masses alike. Many times he left a country hurriedly, just ahead of the executioner's sword. At times, he even got into difficulties with his disciples, having to soothe their doubts about him as a teacher.

Confucianism has been known as the religion of li,⁷ or

⁷Lin Yutang, The Wisdom of Confucius, op. cit., p. 51, having suggested many difficulties in translation, translates li as "the principle of social order."

ritual, or propriety. Li is one of those words which are hard to translate into English. It means many things besides ritual or propriety. It also means good manners, the proper way to do things, natural order, the proper conduct of government and the "golden mean" or the "middle path," meaning the proper balance in all things. In the deeper religious sense, it means a procedure or pattern of behavior which if followed faithfully will lead to the discovery of the highest values within the man, or to "true manhood," or "superior man," which are phrases denoting Self-realization, the highest degree of integration.

Some people have interpreted Confucius' preaching of the doctrine of li on a purely external basis, the sole function of which was to produce better human relations and a more orderly government,⁸ just as Socrates' analogy of the development of the perfect state has been interpreted by many as having relevance only to politics. It is mainly Westerners who make this kind of interpretation, believing that following the li is purely for outward appearances, having no relevance at all to the inner man.

Confucius' teachings covered four main areas: the

⁸In fact, Lin Yutang (The Wisdom of Confucius, op. cit., p. 5) feels that most Western readers know Confucius only for his aphorisms, "which hardly suffices to explain the depth of the influence of Confucianism."

classics, proper human behavior, living a life of truth, and integrity in social relationships. He spoke out against four things: preconceptions, dogmatism, stubbornness, and egocentricity.

The chief disciple and interpreter of Confucianism was Mencius, who, as was mentioned earlier, was a contemporary of Chuangtse. Most authorities agree that Mencius was the most faithful interpreter of Confucius' teachings, preserving the orthodox tradition, while others seemed to go off on different tangents, emphasizing particular aspects of his teachings according to their own special interests.

Mencius was an eloquent writer and an excellent speaker. He wrote considerably more than Confucius did and his writings in many ways are more clarifying and inspiring than were Confucius'. Mencius emphasized the essential goodness of human nature, claiming that if man could only remove the obstacles, his original good nature would emerge, bringing him into a state of grace with the universe. He propounded the idea that all men are equal in their inherent goodness, making it possible for any man to achieve Self-realization.

Mencius was against any governing or controlling by outside forces, contending that if man is allowed to find the authority within himself, he can be nothing but a moral man.

Throughout the history of China there were periods

when Taoism was the dominant religion and Confucianism was almost taboo, or when Taoism was for the intellectual and cultured groups and Confucianism for the masses, and other periods when quite the reverse was true.

There is an interesting thing to be considered in connection with Lao-Tzu and Confucius, and that is the fact that neither of them was ever deified by the Chinese people. This is more a commentary on the Chinese people than on these two sages. It doesn't seem to be in the nature of the Chinese to deify a human being. They could have tremendous respect for his learning and wisdom, but they always saw him as another human being.

C. ZEN BUDDHISM

The history of Zen Buddhism dates back to the achievement of enlightenment by a young Hindu Ksatriya named Gautama Sakyamuni, later to be known as the Buddha (enlightened one). It was from this experience that the Buddhist religion grew and flourished over vast areas of the East, sometimes being very fruitful and sometimes being very sterile. As is usually the case when a religion has been founded on the teachings of a sage, his followers applied different interpretations to his teachings, forming groups or sects sometimes mutually supportive, but more often antagonistic to each other. While there are literally thousands of sects which have arisen and died

in Buddhism, there were two main ones which emerged in the centuries prior to Jesus. These were called the Mahayana, or greater vehicle, and Hinayana, or lesser vehicle (more recently called Theravada, or the way of the elders).

In the growth of the Buddhist religion, as has been true for many other religions, the followers of the Buddha made the mistake of confusing the truth of his teachings with a doctrine, or perhaps even a dogma. The Buddha's doctrine was meant only as a means of achieving enlightenment, rather than enlightenment itself. He constantly warned his disciples to this effect. However, his followers continued to build up a body of doctrine which became not the way to enlightenment, but rather an obstacle to it.

It was partly as a protest against this sterile kind of religion that Bodhi-Dharma, the twenty-eighth patriarch of the orthodox line of transmission directly from the Buddha, left India and travelled to China, where he became the founder of the school of Zen Buddhism in the sixth century A. D., almost a thousand years after the Buddha died. Buddhism had already spread into China from around the time of 200 A. D. Chinese Buddhism was predominantly Mahayana at this time, and by the time Bodhi-Dharma arrived it was more concerned with precepts than with enlightenment.

Buddhism flourished in China at first because its other-worldly values had a tremendous appeal for the common

people who were living legislated Confucianism. In spite of the much that it had done for China (giving her unity, and a cultural climate suited to her well-being), it meant a life of hard work to most of the common people who were burdened with duties to parent and emperor. Buddhism offered an escape. Hundreds of Buddhist writings were translated, and those that were untranslatable were said or sung in the foreign tongue. Thousands of grateful Chinese took refuge in Buddhist monasteries. So great was the threat to Confucianism that Mahayana Buddhism had to be rooted out of the land, and it has been said that Taoism fought Buddhism too, by emulating it.⁹ When, a few hundred years later, Buddhism returned to China, it was in the form of Ch'an, which was acceptable to Confucianism and which--says Alan Watts in his The Spirit of Zen--actually "brought Taoism back to life," by brightening the spark of immediacy.

There were essential differences, it seemed, in the nature of the Indian and the Chinese people, and also differences in the climate and growing conditions of the countries which influenced the manner in which Zen developed after its transmission from India to China. Indians were more inclined to separate themselves from objective reality, as the world usually sees it, in order to discover the subjective reality

⁹Encyclopedia Britannica, (14th ed.), XVI, p. 192.

of their divine natures. The Chinese, on the other hand, being very practical and earthy, were more interested in achieving a better adaptation to the world as they saw it, although calling upon the natural state of man as a means of doing this. The tropical extremes of India resulted in a much more passive nature in the people, and their religion was adapted to this. The vigorous climate and poor soil of China made it necessary for the people to be very active and to aggressively approach the problems of life, and their religions all reflected this.

The political and cultural development of China at the time Zen was introduced was not very different from what it had been at the time of Confucius and Lao-Tzu. The population had increased greatly and more of the livable land was being used. The metropolitan centers were larger and the rural areas not as extensive. But the people were still involved in considerable conflict.

The followers of Bodhi-Dharma produced a school which was known as the Dhyana, or Meditation, School. It was called Ch'an in Chinese, and when it was introduced into Japan in the twelfth century, it became known as the Zen school. Zen originally meant meditation, but it has since come to mean enlightenment, the means to enlightenment, spontaneity, at-one-ness with nature; and it is also used adjectivally with certain qualities of Zen masters and students, or in connection

with certain experiences.

Zen as a Buddhist sect seems to be the truest exponent of the real teachings of the Buddha, for the simple reason that it brushes aside the commentaries and the commentaries on the commentaries and goes back to the well-stream of his admonition that he was not teaching enlightenment but living it.¹⁰

Zen is quite unique as a religion. There are no doctrines or scriptures. There is no step-by-step procedure to be followed towards enlightenment. There is no church hierarchy, although there are many Buddhist temples and monasteries and there is a priesthood and a monk and nun status. Most of the teachings are conveyed by means of the records of conversations between early Zen masters and the pupils, many poems, and by means of Ko-ans. A Ko-an is a problem given to a pupil by the master for solution. Usually it appears to be a nonsense statement or question, which the pupil must live with constantly until he has arrived at a solution satisfactory to his master. This may take any time up to ten

¹⁰Alan W. Watts, The Spirit of Zen (London: John Murray, 1936), pp. 15-16: "Gautama, the Buddha, was careful to avoid any descriptions of the illumination he found while sitting one night under a giant fig tree. He never tired of saying that his doctrine was concerned only with the Way to Enlightenment . . . the object of the Zen School of Buddhism is to go beyond words and ideas in order that the original insight of the Buddha may be brought back to life."

or twenty years. The object of the Ko-an is to bring the pupil into the direct experience of life, which is one description of enlightenment.

There is no single outstanding disciple following Bodhi-Dharma, such as Chuangtse and Mencius who followed Lao-Tzu and Confucius. After Bodhi-Dharma died, there were five patriarchs who carried his mantle in succession until Hui-neng (638-617), after whom no successors were appointed in the traditional manner. However, some of the outstanding Zen masters who are most often quoted are Ma Tsu (Baso), Lin Chi (Rinzai), Chao-chou (Joshu), and Yun Men (Ummon).

At the present time, Zen is more actively taught in Japan than perhaps in any other nation. However, the people of the Western part of the world are becoming more and more intrigued with this approach, especially in the United States. This may be because the anti-intellectual attitude of Zen appears to be a means of counteracting the over-intellectual and materialistic approach of the Western nations.

D. JESUS OF NAZARETH

In Palestine, on the fringe of the Roman empire, appeared the sage who gave a date to history. Although he was a Jew (or perhaps because he was a Jew), it appears that he made a personal stand against much that was established as dogma or custom or intellectualism. The Pharisees, who had

embraced the law in all its intricacies, were horrified to see him touch an unclean thing (the leper), and hear him suggest that the Sabbath was made for man and his needs rather than man for the Sabbath. He condoned his followers when they ignored the ceremonial washing of hands before meals. The Rabbis and the Saducees (a cult including the chief priests) were outraged when he dared to offer a sick man "forgiveness" of his sins. And upper-class Jews were angered when he made friends with a publican--that breed made outcast by the fact that publicans collected taxes for the Roman empire.¹¹

History (once fairly "sure") no longer pretends¹² to have a unified picture of the life of Jesus. Even before the discovery of the Dead Sea Scrolls, it had been established by scholars that many details formerly considered "gospel truth" were in doubt. And now the Dead Sea Scrolls seem to offer evidence (which would be even more startling had not the writings of Lao-Tzu and Chuangtse already been considered) that many of the teachings associated with Jesus existed long before the year one.

Any study of the canonical gospels, therefore, has to

¹¹Encyclopedia Brittanica, (14th ed.), VI, p. 281.

¹²A. Powell Davies, The Meaning of the Dead Sea Scrolls (New York: Random House, 1957).

begin with the premise that, while little is known for certain about the history of Jesus, much is known about the influence he had then and since.

In the interpretation of the statements purported to have been made by Jesus, it is important to note that the degree of intellectual and language development of two thousand years ago was considerably different from that of today. Most important to consider is the fact that they did not have the abstract expressions now in use. What can now be expressed in abstractions they could only express in the language of simile, or by means of a parable.

From the three synoptic gospels of the Revised Version of 1881, and making use of the arrangement of H. B. Sharman,¹³ the writer has made a study of whether Jesus did--in statements which seem to be authentic--claim to be the Messiah. This special point has been explored because of the psychological significance involved, and the relevance to the inclusion of Jesus in this comparative study with other sages.

The first point which could be mentioned in this connection is the fact that none of the so-called founders of all of the great religions of the world themselves seem to have had any idea of being or becoming the founder of a

¹³H. B. Sharman, Records of the Life of Jesus (New York: Harper & Bros., 1917). A book so organized that comparative statements can be readily studied there.

religion. The religions were founded later by the followers of the particular sages. Lao-Tzu, Confucius, Moses, Jesus, the Buddha, Bodhi-Dharma, and Mohammed: None of them had anything to say about the establishment of a religion based upon their teachings. Each of them seems to have discovered enlightenment, or Self-realization, lived an enlightened life, and taught about the way to enlightenment. At the time each of them lived, it was undoubtedly the impressive personality of the Self-realized person which helped attract his disciples. The followers may have been unable to distinguish between the force and power of the personalities and the actual teachings of the sages. After the sages died, there was nothing left for the disciples but the records of the sages' teachings. Having no person on whom to project the actual experiencing of their as yet unrealized enlightenment (a psychological mechanism to be discussed later), they projected it upon the teachings, deifying the scriptures. From here on, it was an easy step to deify the teacher in order to give the necessary authority to the scriptures. Since there are always a great many people who feel that they need to know the authenticity or historical accuracy of an account before they can believe it, this naturally leads to many arguments and much discussion pro and con.

The reason for the writer's interest in the question under consideration here is that he believes it is of great

importance in the understanding of Jesus' teachings and the manner in which they may be used in attaining Self-realization. If man projects the divinity (supreme value) of himself upon a Messiah, or Christ, there are two possible consequences. One is that he is left holding its opposite value, supreme sin, or the devil, as all he has left within himself (a cause for much of his suffering). The other is that if he projects the supreme value from within himself upon an outer symbol--like a Christ--he must also project the supreme sin upon a devil, also outside of himself, leaving a complete void within. It is this latter state which is more characteristic of the Western peoples. The Eastern people (most notably the Indians) seem to realize that both values lie within the person and can only be discovered by going inwards.

In the following discussion, quotes will be presented from the Gospels in a particular order (not necessarily significant to the development of the problem), some comments made about them, and also some questions raised about the essential meaning and intent. The questions are not raised in order to find answers, but rather to point out that there are other interpretations possible than those which assume that Jesus thought himself to be a Messiah.

One of the first things to be pointed out is the fact that time and again when Jesus performed a miracle of healing,

he cautioned, enjoined, and even commanded the recipient not to tell anyone about it. A very few followed his word, but most of them either went all over the countryside telling everyone about the miracle and proclaiming Jesus as God, or they fell down and worshipped him as a special divinity.

The following passages may illustrate the point:

After Jesus had healed a deaf-mute, ". . . he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it."¹⁴ On another occasion, when Jesus had healed two blind men, he ". . . strictly charged them, saying, See that no man know about it. But they went forth and spread abroad his fame in all that land."¹⁵

Again, after Jesus is reported to have driven the devils out of a man, the man begged to remain with him, but Jesus sent him off to proclaim the glory that God had visited upon him. However, the man went off instead and attributed all to Jesus, as the following quote indicates:

But the man from whom the devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.¹⁶

In connection with unclean spirits, ". . . whensoever

¹⁴Mark 7:36.

¹⁵Matthew 9:31.

¹⁶Luke 8:38-39.

they beheld him, [they] fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known."¹⁷ On still another occasion, after Jesus had healed a leper, Jesus told him, ". . . See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."¹⁸ These examples are cited as evidence of the fact that Jesus continuously tried to prevent the recipients of his beneficence from declaring him to be a divinity, or Messiah.

There were times when the question was asked of him and he either gave no answer, or else turned the question back upon the asker. There are two accounts, one from Mark and one from Luke, where the Pharisees asked him to give them some kind of proof of his divinity.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.¹⁹

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet.²⁰

¹⁷Mark 3: 11-12. ¹⁸Matthew 8:4. ¹⁹Mark 8:11-13.

²⁰Matthew 12:38-39.

The following three quotations are about incidents wherein Jesus turned the question back upon the asker, or perhaps only indicated that the statement that he was the Christ was theirs, not his. The first was when he was being judged by a council:

When called before the council of priests, he was asked, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.²¹

The second was on another occasion of a similar kind of judgement:

And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou has said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.²²

The third time was when he was on trial for his life:

Now Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.²³

²¹Luke 22:67-71. ²²Matthew 26:62-64. ²³Ibid., 27:11-14.

Then there is the passage in which Jesus asked his disciples who the people believe him to be. The disciples answered that some think he is John the Baptist, some think he is the prophet Elijah, or Jeremiah, or a reincarnation of one of the earlier prophets. Then Jesus asks the disciples who they think he is, and Simon Peter answered that he was the Christ. "And Jesus answered and said unto him, Blessed art thou, Simon BarJonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."²⁴ Whereupon, " then charged he the disciples that they should tell no man that he was the Christ."²⁵ Here again, he insisted that even his disciples must not go around telling this to people.

Why does Jesus continually charge his followers not to proclaim his miracles, and not to declare him as the Christ (which this investigator considers to be a symbol of the as yet unfulfilled potential for direct experience)? If one remembers his own adjuration to the effect that one should not hide his light under a bushel but let the truth reveal itself, it would seem that if he thought himself to be the Christ he would not deny it to those who proclaimed it. True enough, on this occasion, when his disciples said they thought he was the Christ, again he did not deny it, even to them.

²⁴Matthew 16:17.

²⁵Matthew 16:20.

He only charged them that they should not tell their opinions to anyone else. It is also true that throughout the Gospels, wherever the question arose, he neither denied it nor affirmed it, or he spoke enigmatically about it, as he did to Peter.

Still in the same vein, Jesus himself brought up the question once with the Pharisees:

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

He saith unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son?

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.²⁶

In this quotation he left them with a real enigma, so difficult an answer that they not only had no reply to give to him, but they were afraid ever to ask him another question. And yet, he seems to have made an admission here in a logical fashion, the very logic of which denied the admission.

There is one statement which is puzzling as to what it really has to say in connection with this question. John, having heard from his prison about Jesus' miracles, sent word to find out if Jesus was the Messiah. Jesus answered the

²⁶Matthew 22:41-46.

messenger, saying:

Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.²⁷

Then Jesus spoke to the multitude about John in connection with an Old Testament prophecy of the coming of the Messiah:

But wherefore went ye out? To see a prophet? Yea, I say unto you, and much more than a prophet. This [John] is he, of whom it is written, Behold I send my messenger before thy face, Who shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.²⁸

Jesus said that John should be informed of the work that he was doing. Then it seems that he tells the people around him that it was John who was prophesied by all the prophets as the Messiah of Elijah.²⁹

There are two other brief statements in the verses above which are very significant. One is "And blessed is he, whosoever shall find none occasion of stumbling in me." This

²⁷Matthew 11:4-6. ²⁸Matthew 11:9-15.

²⁹Many religionists have explained this by declaring that there were two kinds of Messiah--a political or nationalistic one and an apocalyptic or spiritual one--and that Jesus was the latter and John the former.

statement will be referred to again, shortly. The other statement almost seems to be tucked away as a parenthetical one, although it may have considerable import. It is: "Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." [*Italics not in the original*] It seems to the writer that Jesus is not making a comparison in the ordinary sense that comparisons are made, but rather that he is making this statement for emphasis, this emphasis being on the fact that he who has found the kingdom of heaven (Self-realization) has really found the highest value of human nature.

Jesus certainly seems to have attempted to eliminate any future possibilities of this same "Messiah" question arising in connection with another person when he said:

Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible even the elect. Behold, I have told you beforehand.

If therefore they shall say unto you, Behold he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not.

For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.³⁰

³⁰Matthew 24:23-27.

Many have interpreted this statement as meaning, "All others are false Messiahs because I am the only 'true' one." The writer sees nothing in his statement to indicate that he was eliminating all others in favor of himself. He sees nothing there which indicates that he considered himself to be the Christ. In fact, in the last paragraph, he makes a clear statement, by using an analogy, that the Christ, or Messiah, theme does not rest in the arrival of a "person" in the form of a Saviour. He compares the coming of the Son of man with a flash of lightning that is seen all over (an apocalyptic experience), which is a comparison many sages have used in describing the moment of enlightenment, or Self-realization.

The writer believes that the real answer to the question under consideration lies in the following quotation:

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight.

All things have been delivered unto me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.³¹

The writer interprets the second paragraph as saying that all things have their source from within, this source being called God, Father, Jehovah, Atman, Allah, kingdom of

³¹Matthew 11:25-27.

heaven, or anything else that may have the greatest meaning to a person. This source, no matter what one calls it, is the only thing that knows everything that can be known about life, personal as well as universal, immanent as well as transcendent. The individual person is the only one who can know this source, and when he has come to know It to the extent that It and he are one and the same, he will have reached the state of Self-realization, or will have entered into the kingdom of heaven, or become enlightened, or have achieved Satori, or salvation; and only then will he be able to reveal the path to this discovery to anyone else. The realization of, or entry into, the kingdom of heaven as it is described here is cited as an example of direct experience as it is used in the title of this study. Yet, Jesus has a warning to offer in connection with this: "And blessed is he, whosoever shall find none occasion of stumbling in me."³² This is interpreted here as the same warning that all sages have given, which is in essence, "Do not confuse the teacher with what he is teaching." The problem is very well stated by Alan Watts in The Spirit of Zen:

Nothing, however, is easier than to confuse the wisdom of a sage with his doctrine, for in the absence of any understanding of truth another man's description of his understanding is easily mistaken for the truth itself. Yet, it is no more truth than a signpost is the town to

³²Matthew 11:6.

which it points. Gautama, the Buddha (Enlightened One), was careful to avoid any descriptions of the illumination which he found while sitting one night under a giant fig tree at Gaya, and we are told that when he was questioned about the ultimate mysteries of the universe he "maintained a noble silence." He never tired of saying that his doctrine (Dharma) was concerned only with the way to enlightenment, and he never claimed it as a revelation of Enlightenment. Hence the Buddhist verse:

When they curiously question thee,
 Seeking to know what It is,
 Do not affirm anything, and do not deny anything.
 For whatsoever is affirmed is not true,
 And whatsoever is denied is not true.
 How shall anyone say truly what That may be
 While he has not himself fully won to What Is?
 And, after he has won,
 What word is to be sent from a Region
 Where the chariot of speech finds no track
 On which to go?
 Therefore, to their questionings
 Offer them silence only,
 Silence--and a finger pointing the Way.³³

Jesus also made a statement which every sage has made in some form or another regarding the Self-realized state: "The disciple is not above his teacher, but everyone when he is perfected shall be as his teacher."³⁴ This seems to be a simple admission on his part that anyone who has reached this state will be as he is.

One last passage, which seems to reveal the very human nature of this sage. It concerns an experience with which everyone who seeks the spiritual way of life is very familiar.

³³Alan Watts, The Spirit of Zen (London: John Murray, 1936), pp. 15-16.

³⁴Luke 6:40.

The incident occurred when Jesus knew that his life was to be sacrificed shortly. He had arrived at Gethsemane with his disciples:

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

Then saith he unto them, My soul is exceedingly sorrowful, even unto death: abide ye here, and watch with me.

And he went forward a little, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.³⁵

E. SRI RAMANA MAHARSHI

India is as old as any of the civilized nations in existence today. And for many of the years of her existence her peoples have been investigating what is described as "spiritual growth." Where the climate was so favorable for learning, many teachers were fated to appear--some of them to influence the world.

The most recent of these sages to emerge is the man called Sri Ramana Maharshi, the Sage of Arunachala.³⁶ The

³⁵Matthew 26:37-39. Perhaps it was in a mood not unlike this that Gautama the Buddha had to give up his opposite wish--that of passing into Nirvana after receiving his inspiration. But as is pointed out in Chapter IV, E, the perfected man has to teach. And the teaching of Jesus was perhaps summed up on the Cross.

³⁶All available biographical material on Maharshi has been consulted for this thesis (see Bibliography) and perhaps

Maharshi (which means great sage or seer) is unique not only because of his appearance in contemporary times, with all of the qualities and qualifications of a true sage, but also because he was able, from his deep insight and experience of the universal and eternally abiding truths, to offer a specific and even a simple formula for the discovery of these truths.

It is rare that a true sage and teacher has arisen among the people in recorded history. Concerning the ancient sages, there is much controversy over what was said, what was really meant by what was said, and even over whether or not the sage really existed. Sometimes the teachings of the ancient sages were not even committed to writing until hundreds of years after the sages were purported to have lived, and after what was taught had been verbally communicated through many generations, allowing for many possibilities of distortions, additions, and exclusions to occur. Early methods of communicating and recording, as well as the difficulties of translating archaic languages, made it difficult to get an accurate record of events. The genuineness of such sages as Moses, Confucius, Lao-Tzu, the Buddha, Jesus, and Mohammed may be attested to by the fact that great and

because it was written in his lifetime, no real disagreement in fact or interpretation has been found by this writer.

lasting religions have developed from their teachings, surviving to the present day with ever-growing and expanding influence. But this particular teacher can be assessed without the perspective of history, in all the simplicity of his known teachings and his familiar life history.

Sri Ramana Maharshi was born on the thirtieth of December, 1879, at Tiruchuzli in South India, under the name of Venkataraman. He was the second of three sons of Sri Sundaram Aiyer, a respected pleader of the town. He received his early education at Tiruchuzli and Dindipul, after which he attended Scott's Middle School at Madura and later the American Mission High School. As a youngster, he was much more fond of games and sports than of schooling and was always a leader among his contemporaries, in other than academic pursuits. In his early years there was no evidence to his family or teachers of the unusual path that his later life would follow.

The first outstanding event in his early life, which passed unnoticed at the time, but which he related afterwards, occurred when he was sixteen years old. He casually asked a relative where he had been, and the relative replied "Arunachala." This name had a startling effect upon the youth, bringing him an inexplicable, yet wonderful feeling of awe and joy. He had heard the name often before without any special effect. This incident and its effects soon passed

and he resumed his former life and its monotonous course without any particular direction or enthusiasm.

About seven months later, in the middle of June, 1866, a sudden transformation took place.

One day while sitting alone in his uncle's house, he had a sudden and terrifying fear of death. There was nothing wrong with his health to account for his devastating terror, yet he felt he was going to die. In spite of this fear, he was clearly conscious of what was happening to him, and this deeply puzzled him. The riddle of life and death, which thus presented itself to his mind so vividly and directly, aroused his curiosity, and he at once started to solve the problem for himself. He reported the experience like this:

The shock of death made me at once introspective. I said to myself mentally, "Now death is come. What does it mean? What is it that is dying? This body dies." As I said so to myself, symptoms of death followed, yet I remained conscious of the inert bodily condition as well as of the "I" quite apart from it. On stretching the limbs they became rigid, breath had stopped and there was hardly any symptom of life in the body. "Well then," I said to myself, "this body is dead. It will be carried to the burning-ground and reduced to ashes. But with the death of the body, am 'I' dead? This body cannot be the 'I' for it now lies silent and inert, while I feel the full force of my personality, of the 'I' existing apart by itself--apart from the body. So 'I' am the Spirit, a thing transcending the body." All this was not a mere intellectual process. It flashed before me vividly as living truth, a matter of indubitable and direct experience, which has continued from that moment right up to this time.³⁷

³⁷Niranjanananda Swami, Sri Maharshi, A Short Life Sketch (Madras, India: Jupiter Press Ltd., 1951), pp. 1-2.

This remarkable experience scarcely took half an hour. Then the fear of death disappeared as suddenly as it had come, leaving him entirely engrossed in the "I" or the Self. His entire pattern of behavior changed after this. He remained engrossed in this newly found Self, having no concern for any of his former activities, and he spent a considerable amount of time in the Meenakshi temple, praying, or lost in the depths within himself.

About six weeks later, after a chance remark from his brother who was attending the same school with him and who rebuked him for his strange behavior and said, among other things, that he should pay attention to his studies or renounce them altogether, he left a note for his brother, and taking three rupees left the school in search of Arunachala, a small mountain near Tiruvannamalai which had earlier aroused a strange echo in his consciousness. After a rather strange trip, he arrived there on the first of September, 1896. Soon after coming to Tiruvannamalai, as a result of his continuous experience of what he later described as the "Egoless State," he realized the truth of the highest of the ancient Revelation: "I and my Father are one." From this time on, he remained in an uninterrupted state of Self-realization.

He spent a considerable amount of time in meditation, sometimes quite oblivious to the needs of everyday existence.

He was well regarded by other holy men, and soon began to attract visitors who wanted him to teach them. It was some time before he would talk to anyone, preferring to remain in silent, blissful meditation. However, gradually, he began to respond to some of the questions put to him, and news of his wisdom and influence was relayed around the countryside--so that many pilgrims began to visit him. After a while, his mother discovered his whereabouts, and sent her brother to try to get him to come home. Although the sage was kind to his uncle, the mission was not successful. Then his mother came herself and made every possible attempt to influence him to return to his home. He remained silent in the face of her pleadings, and she finally returned to her home.

From this time on, he attracted more and more disciples and devotees, as the fame of his influence spread around the country. Eventually, he moved to a place near his beloved Arunachala, and gradually his devotees built an ashram which grew until there was room for hundreds of disciples to stay near him. On certain festivals, and on his birthday, thousands came to pay him homage. At times, there were as many as twenty thousand devotees at the ashram.

In 1916, after her oldest son and others of her family had passed away, Maharshi's mother came to the ashram to live for the last six years of her life, serving her son. His

youngest brother came also, and eventually became the business manager for the ashram. Over the years, Sri Ramanastram, as the ashram came to be called, had many lovely buildings and temples built on the grounds. The Maharshi had little to do with any of this. He held daily audience with his devotees, answering questions and sitting in meditation with them. He saw all who came to visit him, from the highest of national officials and international figures to the outcast Indians.

He was a very kindly person with a reverence for all of life. He had many animals around the ashram and seemed to have a unique relationship with them. He treated them with the same consideration he had for all of the people who came to him. His personality was such that there are many reports of disturbed and ill people who had merely to come into his presence to be relieved of distress or illness. He seemed to have a kind of inner sight that could discern the very thoughts of those who came to question him, and frequently he would answer questions before they were even asked.

Although he had never had any book knowledge concerning the real Self, at the time when he was first unwillingly forced into the role of teacher, and had not at that time studied the scriptures himself, still he seemed to understand their hidden meaning with perfect ease when he was asked for interpretations, because the scriptures described

the very Egoless state that he constantly enjoyed. He answered all questions simply and directly, unless they were purely worldly, or were asked argumentatively--whereupon he merely remained silent. He wrote very little himself, and this mostly some verses. However, most of his conversations and teachings were recorded as he gave them, and have been published by the ashram in a number of volumes.

At the end of 1948, he began to have recurrent operations for cancer. With all the pain and discomfort of this affliction, even though it was against the advice of his doctors, the Maharshi continued to hold audience with his devotees and to answer questions. Finally in early 1950, he began to fail quite rapidly. He was unable to eat and retain food, and could hardly move. Still, he insisted that people be allowed to come, even though all they could do was look at him for a moment. Thousands stood in line for this privilege and gathered around the ashram to pray for him. On the evening of April 14, 1950, while a group of devotees outside of his room was singing the Hymn to his mountain he had composed many years before, at 8:47 p.m. his breathing stopped.

The next day, newspapers and radio reports mentioned that at 8:47 p.m. on the evening before, over a wide section of South India, there were reports of a brilliant meteor flashing through the sky, with all eye-witnesses being struck by its peculiar look and behavior. Many who had no knowledge

of the Maharshi's passing ascribed the meteor to the passing of a great spiritual soul.

This "natural phenomenon" (which to the simpler peoples of ancient history, or primitive societies, often seemed to have marked a great human event) need not, of course, be believed as has been described. It is enough to note that it is the presence of men like the Maharshi that insures the only continuity there is for the spiritual message which is so hard for man to discover and understand in his one lifetime, without help. The loss of a great teacher is a great loss. However, it is only when man comes to such a sage and accepts the message, doing his utmost to follow the direction in which it points, instead of arguing with it, that he can arrive at that point toward which the law of his nature is constantly driving him, whether he is aware of it or not.

In 1934, Rider and Company of London published a book written by Paul Brunton titled A Search in Secret India. In this book, Mr. Brunton told about his exploration into Yoga, in India. In three chapters of the book, he describes his experiences with the Maharshi. These three chapters, with a new introduction, have been reprinted separately under the title The Maharshi And His Message. This reprint, and its parent book, have been largely responsible for introducing the Maharshi to the West. Some extracts from Mr. Brunton's

account of his experiences with the Maharshi may help to illuminate the sage's character.

After some strangely "coincidental" experiences, Brunton finds himself at the Maharshi's ashram in the presence of the Maharshi himself. There follows a period of silence while the Maharshi seems to be meditating. Brunton relates his thoughts during this period of silence:

How small seem these questions which I have asked myself with such frequency. How petty grows the panorama of the last years. I perceive with sudden clarity that the intellect creates its own problems and then makes itself miserable trying to solve them. It is indeed a novel concept to enter the mind of one who has hitherto placed such a high value upon intellect.³⁸

After a while, Brunton begins to ask the Maharshi questions. He tells him about his search throughout the world for an answer to the riddle of life. He addresses the sage several times without getting a reply. Finally, he asks the sage if he can help him to experience enlightenment. At last the sage says gently, "You say 'I.' 'I want to know.' Tell me, who is that 'I'?"

"I'm afraid I do not understand your question," replies Brunton.

"Is it not clear? Think again!" says the Maharshi.

Brunton puzzles over the sage's words for a while.

³⁸Paul Brunton, The Maharshi And His Message (Madras, India: Jupiter Press Ltd., [n.d.], p. 12.

Suddenly an idea flashes across his mind and he points a finger to himself and mentions his name.

"And do you know him?" inquires the sage.

"All my life!" says Brunton smilingly.

"But that is only your body! Again I ask, 'Who are you?'"

Brunton is unable to find a ready answer to this question. The Maharshi continues:

"Know first that 'I' and then you shall know the truth. There is only one thing to be done. Look into your own self. Do this in the right way and you will find the answer to all your problems."

It is a strange rejoinder. But Brunton asks him:

"What must one do? What method can I pursue?"

"Through deep reflection on the nature of one's self and through constant meditation, the light can be found."

"I have frequently given myself up to meditation upon the truth, but I see no signs of progress."

"How do you know that no progress has been made? It is not easy to perceive one's progress in the spiritual realm."

"Is the help of a Master necessary?"

"It might be."

"Can a Master help a man to look into his own self in the way you suggest?"

"He can give the man all that he needs for this quest. Such a thing can be perceived only through personal experience."

"How long will it take to get some enlightenment with a Master's help?"

"It all depends on the maturity of the seeker's mind. The gun-powder catches fire in an instant, while much time is needed to set fire to the coal."

"Will the Maharshi express an opinion about the future of the world, for we are living in critical times?"

"Why should you trouble yourself about the future?" demands the Sage. "You do not even properly know about the present! Take care of the present; the future will then take care of itself."

Another rebuff! But I do not yield so easily on this occasion, for I come from a world where the tragedies of life press far more heavily on people than they do in this peaceful jungle retreat.

"Will the world soon enter a new era of friendliness and mutual help, or will it go down into chaos and war?" I persist.

The Maharshi does not seem at all pleased, but nevertheless he makes a reply.

"There is One who governs the world, and it is His lookout to look after the world. He who has given life to the world knows how to look after it also. He bears the burden of this world, not you."

"Yet if one looks around with unprejudiced eyes, it is difficult to see where this benevolent regard comes in," I object.

The Sage appears to be still less pleased. Yet his answer comes:

"As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world? This is a question that seekers after truth need not consider. People waste their energies over all such questions. First, find out the truth behind yourself; then you will be in a better position to understand the truth behind the world, of which yourself is a part."³⁹

³⁹Ibid., pp. 17-20.

After having had several conversations with the Maharshi, Brunton decides that he would like to become his disciple. With a feeling of urgency about it, and with some apprehension, he went to him and made his request. The sage did not reply.

Brunton asked him again, more pressingly. Still the sage did not reply. Finally, he asked a question in return: "What is all this talk of Masters and disciples? All these differences exist only from the disciple's standpoint . . . You must find the Master within you."⁴⁰

As the Buddha is purported to have done, the Maharshi tried, with this follower and with many others before and after him, to turn the energy back toward the Self by making it clear that Enlightenment is not a lesson that can be taught or a gift that can be given.

"But Maharshi," said the disciple, "this path is full of difficulties and I am so conscious of my own weakness."

"The greatest error of a man is to think that he is weak by nature," (replied the teacher). "Every man is divine and strong in his real nature. What are weak and evil are his habits, his desires and thoughts, but not himself."

And Brunton comments, with the scene vividly in mind:

His words came as an invigorating tonic. They refresh and inspire me. From another man's lips, from some lesser and feebler soul, I would refuse to accept them at such worth and would persist in refuting them. But an

⁴⁰Brunton, op. cit., p. 48.

inward monitor assures me that the Sage speaks out of the depth of a great and authentic spiritual experience, and not as some theorizing philosopher mounted on the thin stilts of speculation.⁴¹

On another occasion, the two of them discussed the differences inherent in the East and West. How could one hold on to Enlightenment in the rush and anxiety of Occidental life? "When the goal is reached," said the Sage, "when you know the Knower, there is no difference between living in a house in London and living in the solitude of a jungle."⁴²

All this is interpreted as evidence of how very clearly and decisively the Maharshi had reached the "direct experience" of the Self. Thus he contributes one of the examples from the East as existing in modern times and being intellectually recognized for what it represents.

In some fashion that will be considered later in this study, the student needs the Master without before he can master what is within. Brunton found a teacher capable of opening spiritual doors for a Westerner. From the account he gives of his own ultimate experience of Self-realization, at the end of his book, it seems clear that he did find the Master within. And his experience is included in some detail here because it is a meaningful introduction of the profound

⁴¹Ibid., p. 53.

⁴²Ibid., p. 53.

teachings of a simple, "uneducated" seer as they were heard by a troubled Occidental listener.

While the Maharshi's teachings are explored in considerable detail in this thesis, there have also been brought in some of the teachings of two other great Indian sages as representative of Indian philosophy and religion. These are Sri Aurobindo and Sri Ramakrishna. It must be clearly understood that this investigator is the one who declares that the teachings of these three sages are representative of South Asian thinking. He believes that each of them would have denied this distinction, claiming only that he presented himself as an individual and did not represent anything but himself.

These two additional sages have been selected first of all because they possessed the qualities of what the writer has defined as the true sage. Sri Aurobindo, in particular, was familiar with Western thinking and problems, having been educated in England and having lived in the West for many years. Until he retired to Pondicherry to a life of meditation, religious teaching, and writing, he was a very active person, dedicated to the service of mankind as a student, teacher, and statesman. He played a very important role in awakening India to the need to achieve independence as a nation, and to assume her responsibility as a leader among world powers so that her ancient accumulated wisdom could

serve mankind more effectively.⁴³

Included also are some of the sayings of Sri Ramakrishna because he was a splendid story teller and he had a capacity for finding the most vivid simile or metaphor and for using it to make the subtle more clear, in a manner unmatched. His earthy illustrations taken from experiences common to all humans clarify truths that another might need pages to explain.

F. THE ANALYTICAL PSYCHOLOGY OF DR. C. G. JUNG⁴⁴

Dr. C. G. Jung comes into this study rather inevitably. The writer is a psychotherapist who is personally and professionally interested in the gestalt of Dr. Jung. But, quite aside from this fact, Dr. Jung has long made himself an inseparable part of the battle on abstraction. Like Emerson

⁴³These characteristics of Aurobindo, and those of Ramakrishna mentioned in the following paragraph, are clearly indicated in the principal books recording their lives, including Encyclopedia Britannica (14th ed.); Swami Saradananda, Sri Ramakrishna--The Great Master, trans. Swami Jagadananda; Sri Ramakrishna, The Sayings of Sri Ramakrishna (Madras, India: Sri Ramakrishna Math, 1954); Sri Aurobindo, Letters of Sri Aurobindo (Pondicherry, India: Sri Aurobindo Ashram Press, 1949), 1st and 2nd Series.

⁴⁴Much of the information about Jung in this section comes from a variety of sources, including reading his own and others' works about him, discussions with many of his students and analytic patients, Analytical Psychologists who received their training from him, and from members of the faculty of the C. G. Jung Institute in Zurich, Switzerland.

in an earlier age, he was personally liberated by some Eastern concepts, as he has testified in many ways (cf. his introduction to a work on Maharshi, pending publication, his introductions to the I Ching and The Secret of the Golden Flower, by Wilhelm), and in many words quoted here and elsewhere. Not only does he attack intellectualism as an enemy of mankind, but he does his best to transmit the teachings of more ancient sages who engaged in the battle.

Dr. Carl G. Jung was born on July 26, 1875, in Basel, Switzerland, the son of a minister who taught comparative religion at one of the universities. He attended school and finally graduated in medicine in that city. He had the usual internship and residency in medicine.

He first became interested in depth psychology through the observation of a case of somnambulism in 1898-99. He discovered in this case that the split-off unconscious personality was an anticipation of the patient's future and more matured self. This discovery became one of the leading ideas in all his further psychopathological researches. This case became the basis for his doctoral thesis, in 1902. In the same year, he spent six months in Paris attending Pierre Janet's lectures. From there, he went to work with Dr. E. Bleuler who was the head of a large hospital for schizophrenics.

After working in this hospital for a while, he

protested against the then-prevailing descriptive work which was the only thing being done in the study of patients, and decided to work on some method of treatment. He then commenced his famous work on word association, which led to the isolation and description of the theory of complexes. In 1906, Dr. Sigmund Freud came to Bleuler's hospital, and Jung found him to be a man who could really do something for the patients, especially for the hysterics. Freud was impressed with Jung's work on word association and his theory of complexes, and both decided they would like to work together. Jung went into analysis with Freud, and continued to work with him, organizing the International Psychoanalytical Society, of which he became the first president. Freud designated Jung as his heir apparent to the leadership of the by then well established psychoanalytic movement. They worked together in harmony for almost six years.

In his attempts to extend the work that Freud was doing, Jung arrived at his theory of the Collective Unconscious, and this was the point at which the two started to disagree.

In spite of his difficulties with Freud, Jung was always full of respect and admiration for him, acknowledging him as the real creator of the depth psychology movement. He continued analyzing, teaching, and writing after his break with Freud. Because Freud had copyrighted the title

"Psychoanalysis" for his method of treatment and his theoretical system, Jung selected the title "Analytical Psychology" for his school of thought. The two rival schools feuded with each other, the students of each carrying on the transference-countertransference battle of the leaders.

Somewhere along the line of his development, Jung has become something more than an analyst. Now in his eighties, he has the very qualities that make of an individual one who speaks to and for mankind. Many of his statements have a sweep as big as time itself. Says he:

In the century and a half which has elapsed since the Critique of Pure Reason, the realization has gradually gained ground that thought, reasoning, understanding, etc., are not processes with an independent existence of their own, free from all subjective conditionality and obeying only the eternal laws of logic; they are rather psychic functions which are coordinated and subordinated to a personality. The question is no longer: Has a thing been seen, heard, handled, weighed, counted, thought about, and deemed to be logical? The question now runs: Who has seen, who has heard, who has thought about it? Beginning with the "personal equation" in the observation and measurement of minimal processes, this criticism extends to the creation of an empirical psychology such as no previous age had known. Nowadays we are convinced that there are psychological premises in all fields of knowledge which definitely influence the choice of material, the method of working, the type of conclusion reached, and the construction of hypotheses and theories.⁴⁵

Jung made many explorations into primitive cultures in

⁴⁵C. G. Jung, Die Psychologischen Aspekte Des Lutter-archetypus (Zurich, Switzerland: Eranos-Jarbuch, 1938), p. 40.

search of a solution to the dilemma of Western man. He also made an intensive study of Eastern religions and philosophies, travelling around in the East so he could experience for himself the many approaches which were represented there. He has written many things comparing the East and West, their different points of view, emphasizing the one-sidedness of Western cultures and the vast potential for the Occidental in Eastern cultures.

Modern depth psychology is coming more and more to realize the validity of Jung's descriptions of and theories about the nature of the human psyche. There is considerably less feuding between the various schools of thought these days, except perhaps for a few of the older and more orthodox analysts.

Jung himself has always maintained that he was not establishing or promoting a "school" of psychology. He has always been against the drawing of lines and the establishment of "theoretical systems." He maintains that all theories should be held as "tentative hypotheses" with which one works until some new evidence comes along to alter or obliterate them. His objection to systems is demonstrated by the recent report of a visiting American analyst who was telling him some of the difficulties she was encountering in connection with an inner-society struggle between some analysts, whereupon Jung turned to his wife and said, "I'm glad I'm not a Jungian."

CHAPTER II

MAN'S UNHAPPINESS

	PAGE
A. Introduction	68
B. Why Is Man Unhappy?	69
C. "The Mind Creates Its Own Problems"	75
D. What Is Original Sin?	90
E. "What Profiteth It A Man ...?"	99

CHAPTER TWO

MAN'S UNHAPPINESS

A. INTRODUCTION

Man's greatest problem is his unhappiness, and this is manifested in a multitude of ways both in his relations with his fellow men and in his relationship with himself.

What is the nature of this unhappiness? How does it manifest itself? What are the causes for it? What is "true" happiness? How can man find it? What are the obstacles? How can he remove them?

These are some of the questions which will be dealt with in the succeeding sections of this chapter, with particular reference to the ways in which the sages have interpreted these aspects of experience, indicating their views on the universal problem of abstraction versus direct experience, and developing the thesis that man's unhappiness derives essentially from the wrong use of his intellect.

B. WHY IS MAN UNHAPPY?

Perhaps the best summary that could be given of the reason for man's unhappiness is that contained in the title of this thesis, "The Problem of Abstraction Versus Experience," or, the problem of thinking about instead of experiencing.

There is no question that man's logos, the principle of logical thinking, has produced the fantastic development of nature's resources and the tremendous harnessing of its energies which are seen in evidence all around, contributing greatly to his physical and material welfare. It seems, therefore, rather ironic that this same logos principle might also be the greatest single source of his miseries.

It is man's ability to "think" about "things" which enables him to explore the vast mysteries of nature, describing and measuring, dividing and reassembling, altering shape, form, and even the elementary constitution of these "things." Therefore, it has become his most valuable tool, as well as a characteristic which distinguishes him from the rest of the animal kingdom. In this thesis, the phrase "thinking about" refers to discriminating between objects by distinguishing their differences, or abstracting one element from all that does not belong to it, and viewing it alone. Hence, "abstracting" and "thinking about" are considered synonymous. Thinking is considered here to be a mental process, as distinguished from experiencing, which is considered to be the simple, autonomous and spontaneous stimulus-response process of experience with no mental functioning intervening. In this sense, thinking and experiencing are mutually exclusive.

To say that man's greatest and most valuable tool, by which he explores and conquers his universe, is also his

greatest source of unhappiness describes a real dilemma. Much of mankind is under the illusion that the mind, or intellect, is the greatest source of happiness. This being one of his dearest illusions, he is loath to have it challenged. Even for those who are willing to explore such a hypothesis, there still remain many objections. If the hypothesis is true, what should be done with the intellect? Should one attempt to get rid of it, or deny it any part in his life?

Certainly, some "religions" seem to advocate a state where the critical faculties of the mind must be abolished in favor of pure emotion. But this study, of course, is not concerned with such manifestations of an extreme. Rather, the way out of the enigma is seen here as a better use of the mind--one which is freed from stereotypes, preconceptions, and compulsions, and free for creative thinking in a new direction, the directing being inward.

With this basic cause of unhappiness in mind, it is necessary to learn something about the problem of abstraction itself. One of the early symptoms--and a good place for a beginning because it is external--is words. What does it mean to describe one state as "happiness" and one as "unhappiness"?

The very notion that one experience is pleasant and another not represents a habit of discrimination, one of the ways man uses the thinking function. The sages all have a

great deal to say about this dualism and all attack unpromisingly the superficial dichotomies that many Westerners accept as fact. The Maharshi says that the mistake lies in confusing pleasure with happiness:

First let us look at happiness itself and find out what it is. What we mean by happiness is something constant--something that will abide with us in all its freshness and purity so long as we ourselves exist. What the world has given us is not that, but something transient and variable, and its rightful name is pleasure. Happiness and pleasure are two entirely different things. But we assume that pleasures are the very texture of happiness; we assume that if we can provide for a constant stream of pleasures for all time we shall secure happiness.

But it is just the very nature of pleasure to be inconstant; for pleasure is just our reaction to the impact of outside things. Certain things give us pleasure, and we seek to acquire and keep hold of them; but the same objects do not give equal pleasure at all times; sometimes they even give pain. Thus we are often cheated of the pleasure we bargained for, and find that we are in for pain at times; pleasure and pain are in fact inseparable companions.¹

Confucius, who is sometimes thought of as a surface thinker, a shallow philosopher, makes an uncompromising statement in this same context:

When one is upset by anger, then the heart is not in its right place; when one is disturbed by fear, then the heart is not in its right place; when one is blinded by love, then the heart is not in its right place; when one is involved in worries and anxieties, then the heart is not in its right place (or the mind has lost its balance). When the mind isn't there, we look but do not see, listen but do not hear, and eat but do not know the flavor of

¹"Who," Maha Yoga (Madras, India: Jupiter Press Ltd., 1950), p. 20.

the food. This is what is meant by saying that the cultivation of the personal life depends on settling the heart right.²

Even through the hazards of translation it seems clear that he is convinced the source of happiness is inescapably the heart itself.

Lao-Tzu has his poetical way of saying it:

The five colors blind the eyes of man;
The five musical notes deafen the ears of man;
The five flavors dull the taste of man;
Horse-racing, hunting and chasing madden the minds
of man;
Rare, valuable goods keep their owners awake at night.

Therefore the Sage:
Provides for the belly (inner self) and not for the
eye (sensuous world).
Hence, he rejects the one and accepts the other.³

And he says on another occasion that "there is no greater curse than the lack of contentment. No greater sin than the desire for possession . . . He who is contented with contentment shall always be content."⁴

Jesus had some of the same things to say to his disciples about the nature of happiness, though he did not label it as such. For in his teachings are found many inferences that he did not accept the labels of the world. His followers

²Lin Yutang, The Wisdom of Confucius (New York City: Random House, 1938), pp. 144-145.

³Lin Yutang, The Wisdom of Laotse (New York: Random House, 1948), p. 90.

⁴Ibid., p. 225.

had first of all to put down what they had (including all preconceptions) and to follow him--leaving behind all that the world would call "happiness":

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . Be not therefore anxious for the morrow: for the morrow will be anxious for itself.⁵

Ramakrishna, in his wonderful anecdotal fashion, puts across the same lesson:

A kite with a fish in its beak was chased by a large number of crows and screaming kites, pecking at it and trying to snatch away the fish. In whichever direction it went the flock of kites and crows also followed it. Tired of this annoyance, the kite threw away the fish which was instantly caught by another kite. At once the flock of kites and crows turned to the new possessor of the fish. The first kite was left unmolested; it calmly perched upon the branch of a tree. Seeing it in this quiet and tranquil state, the Avadhuta saluted it and said, "You are my Guru, O kite!"⁶

Here, the kite seems to have discovered the fact that happiness is often the very loss of what one thought he wanted most. But although this insight is always a great experience, it is often just a small piece of the puzzle. Apparently man needs to be reminded over and over again that he does not really know what "happiness" is--and what "unhappiness" is. "It is the growth of consciousness which we must thank for the existence of these problems," says Jung. "They

⁵Matthew 6:25-34.

⁶Sri Ramakrishna, The Savings of Sri Ramakrishna (Madras, India: Sri Ramakrishna Math, 1954), p. 174.

are the dubious gift of civilization."⁷

C. "THE MIND CREATES ITS OWN PROBLEMS . . ."

"You have created your own bewildering problem by supplying your own data," said the letter-writing sage, Sri Aurobindo.⁸

That the intellect, or at least the wrong use of the intellect, is the major source of all of man's problems is a dominant theme in the teachings of all of the sages discussed here. The Maharshi is perhaps the most definite and outspoken concerning this. The teachings of Zen Buddhism are designed to eradicate all intellectual processes in favor of direct experience. The other sages refer to the problem indirectly or by inference.

The Maharshi claims that "life is miserable, because it consists of nothing but thoughts."⁹ And Lao-Tzu speaks out again and again for "natural" man in his "natural" state:

The decline of Tao [that great word meaning wisdom, enlightenment, God, good, THE way of life/ came with the development of knowledge and the consciousness of virtues and vices taught by the philosophers and the

⁷C. G. Jung, Seelenprobleme der Gegenwart (Zurich, Switzerland: Rascher Press, 1931), p. 248.

⁸Sri Aurobindo, Letters of Sri Aurobindo (Pondicherry, India: Sri Aurobindo Ashram Press, 1949), p. 72.

⁹S. S. Cohen, Guru Ramana (Madras, India: Central Art Press, 1952), p. 30.

promotions and punishments instituted by the governments.¹⁰

The reason why the intellect has been proclaimed the arch-villain in man's life is because of its tendency to get into the habit of working on its own, by itself, acting like a dictator to the rest of the personality. For this reason, it must be put into a strait-jacket so that the other elements of the personality, like feelings and intuition, can become active. When this occurs, then all can work together in harmony. Man needn't fear his intellect unless he allows it to dominate his total personality, usurping other instinctive functions for which it is totally inadequate. The faculty of thinking, or abstraction, has been described as a superimposition on the natural man which, while it does produce great works in the world, it also separates man from his natural state. Jung defines neurosis in terms of this problem:

Neurosis is integrally bound up with the problem of our time, and actually demonstrates the unsuccessful effort of the individual to solve in himself what is essentially a universal problem. Neurosis is a division with the self.¹¹

As further evidence of division within the self being the result of a too one-sided nature, he cites what he calls

¹⁰Lin Yutang, The Wisdom of Laotse, op. cit., p. 115.

¹¹C. G. Jung, Two Essays On Analytical Psychology (New York City: Dodd Mead & Co., 1928), p. 19.

a psychic law:

The psyche is a self-regulating system that maintains itself in equilibrium as the body does. Every process that goes too far immediately and inevitably calls forth a compensatory activity. Without such adjustments a normal metabolism would not exist, nor would the normal psyche. We can take the idea of compensation, so understood, as a law of psychic happening. Too little on one side results in too much on the other.¹²

One of the most striking things a psychotherapist encounters daily in his practice is the innumerable irrelevant questions which are asked by patients, as well as the many areas where they probe seeking for answers which would not lend much to their own understanding of themselves even if they would be forthcoming. Many psychologists say that the most important, as well as the most difficult, task that a psychotherapist has is to distract the patient's attention from irrelevant and inconsequential explorations for causality and to orient his energies towards exploring and discovering that nature of himself. The very process of convincing the patient that the source of all of his difficulties lies within is more than half of the treatment process. The more egocentric a person is, the more he tends to project all of his problems on the outer world.

Each of the sages speaks about this problem of dissipating the energies in fruitless searching. Perhaps the

¹²C. G. Jung, Modern Man In Search Of A Soul (New York City: Harcourt, Brace & Co., 1933), p. 20.

clearest statement of the problem is that made by Paul Brunton when he first felt the influence of the Maharshi:

How small seem those questions which I have asked myself with such frequency. How petty grows the panorama of the last years. I perceive with sudden clarity that the intellect creates its own problems and then makes itself miserable trying to solve them. This is indeed a novel concept to enter the mind of one who has hitherto placed such high value upon intellect.¹³

Apparently, the foolish questions must be asked. It is the "nature of the intellect," says Suzuki, "to set up a series of antitheses in the maze of which it loses itself."¹⁴ And Jung emphasizes the tremendous power that "unreal" thoughts have in our lives. While he might call them "unrealistic," he does not claim that they are "unreal."¹⁵

Jesus could have been talking about this problem when he urged people to rid themselves of the causes of their troubles by getting rid of the offending personal element:

And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off and cast it from

¹³Paul Brunton, The Maharshi And His Messare (Madras, India: Jupiter Press, Ltd., [n. d.], p. 44.

¹⁴D. T. Suzuki, Zen Buddhism, Selected Writings (Garden City, N. Y.: Doubleday and Co. Inc., 1956), p. 221.

¹⁵C. G. Jung, Wirklichkeit Und Uberwirklichkeit (Zurich, Switzerland: Querschnitt, XII, 12., Dec. 1933), p. 844.

thee: for it is profitable for thee that one of thy members should perish and not thy whole body go to hell.¹⁶

While he speaks of the offending elements in such graphic terms, the very action he describes in allegory is as drastic to most people as if they were really to pluck out an eye, or cut off a limb. These rather gruesome illustrations have been used by many of the sages, to emphasize the tremendous importance and value of the required action.

If one interprets Jesus' teachings as symbolic of the inner experience of man, there is great personal meaning to be gained from them. The story of Jesus' betrayal by Judas can illustrate this:

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.¹⁷

It was after this that Jesus said, "The Son of man goeth even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born."¹⁸ If one can interpret the phrase "Son of man" as a synonym for man's natural state or greatest potentiality as it has been used here, and apply

¹⁶Matthew 5:29-30. ¹⁷Matthew 26:14-16.

¹⁸Matthew 26:24.

the idea that the intellect is the greatest betrayer of man's natural state as these sages have declared, these quotations can be seen as applicable to this problem. It is the mind that sells out the greater Self by creating desire and fear. It is the Judas within each person that is waiting to betray his better nature. When Jesus says, "Woe unto that man through whom the Son of man is betrayed," it seems as if he could be describing man's state when he is dominated by the intellect and experiencing the miseries and unhappiness such domination brings. When he says, "Good were it for that man if he had not been born," one is reminded of the frequent comment of man, who, suffering because of being out of touch with himself, says, "I wish I were dead!"

It is generally conceded by psychologists that suicide occurs when the mental and emotional processes are so unbearable that in order to destroy them, the person must destroy himself. But the Maharshi wants to make it clear that the body need not be destroyed even in such an extremity:

Suicide must be committed on the mind, where the suffering is deposited, and not on the body, which is insentient and feels nothing. The mind is the real culprit, being the creator of the anguish which tempts to suicide, but by an error of judgment, the innocent, insentient body is punished for it.¹⁹

It is, therefore, the endless questioning and creation

¹⁹Cohen, op. cit., p. 35.

of non-existent problems by the intellect that can produce such agonizing suffering that a person might be driven to destroy his life in order to free himself of the problem. It is not merely the act of asking questions which is so destructive, but the fact that the questions being asked are unrealistic and unanswerable, because they have no relevance to the real problem. There is a well known saying, "Ask a silly question and you'll get a silly answer." In commenting on a Zen master's treatment of a flood of these questions from a disciple, Suzuki says:

"What?" "Why?" "Where?" and "How?"--all these are questions irrelevant to the fundamental understanding of life. But our minds are saturated with them, and this fact is a curse upon us all. Hsiang-nien fully realized it, and does not attempt any intellectual solution. His most practical matter-of-fact answer, "softly, softly!" was enough to settle the gravest question at one blow.²⁰

He adds that the great fault with man is that he forces logic on facts, whereas it is facts themselves that create logic. Another Zen interpreter, W. J. Gabb, says of the "spiritual neurotic" that he is:

. . . suffering from hyper-function of his intellectual faculties, combined with infantile development of his intuition. This is specifically a disease of civilization; the vast majority of civilized persons may be correctly diagnosed as being too clever by half.²¹

²⁰Suzuki, op. cit., p. 221.

²¹W. J. Gabb, The Goose Is Out (Newport, England: R. H. Johns Ltd., 1956), p. 51.

The irrelevance of the questions that most people dissipate their energies over and become unhappy trying to answer arises mostly from the fact that the questions themselves are not their own, but come from some outside source. How frequently in the analytic situation when the writer inquires why the patient is so unhappy about some spontaneous response he has reported, he answers, "But you're not supposed to act like that!" And when the therapist inquires the authority for such a statement, the speaker generally says that he has read that this was an unhealthy response, or that it violated some moral or ethical principle which he has held precious. It is in this manner that people belabor themselves with questions of how and why they react as they do. These questions are irrelevant because the authority by which they measure themselves is not their own. Many is the time that the reported spontaneous response about which the patient is unhappy is the only valid one to have been made, in order to repulse the egocentric intrusion of another person who is attempting to violate the intrinsic rights of the patient. One could not declare that saying "Scat!" to a dog that was soiling a beautiful lawn would be an act of violence.

It may be ironical that the very authority which has become the bete-noir for many of these people is the one which could become the source of deliverance from the dilemma. The reference here is modern psychology. In the early days,

the really creative discoveries of psychology disclosed the traumatic effects of certain kinds of behavior and attitudes on the part of parents and teachers upon some children. Since people were quite unaware of the very real effects of such behavior, this kind of enlightenment was then of great importance. In demonstrating how such behavior produced devastating results, the psychologists used case studies, illustrating the way certain behavior on the part of adults, or older siblings, resulted in the neurotic components of an adult personality. However, these case studies usually described people who had been unaware or unconscious of the negative consequences of their actions on the child. Since the writer believes that there lies within every human being the seeds for every kind of action of which humans are capable, there are times when any normal person will exhibit some manifestation of what was disclosed to be neurosis-producing behavior.

Nowadays, upon the recognition of this, the person immediately identifies himself with case illustrations, and makes every effort to repress or control such normal behavior, thus smothering all possibilities of spontaneity in a relationship. Then he frequently tries to trace back to what is a normal reaction in psychological literature, trying to root out an offending source. For many people this is a fruitless search and becomes another example of asking questions for

which there are no answers--because there was no real problem in the first place. This procedure is constantly being demonstrated in the analytic situation. Strangely enough, those who are least guilty of such offenses are the ones who seek hardest to place the blame upon themselves, while those who are the most likely offenders are completely unaware of such a possibility. Whether or not parental behavior will have a traumatic effect upon the child seems to depend mostly on the degree of consciousness of parental feelings and motivations. The parent who refuses to recognize any negative feelings towards the child and tries to give a picture of sweetness and love all the time is far more dangerous to the child than the parent who can spontaneously express all feelings towards the child. The child can more readily adapt to spontaneous expressions of feelings, even when they are negative, than it can to a kind of behavior which it senses to be a false facade. The unconscious of the child is far more sensitive to real feelings than most people know.

While it was and is the goal of psychology to point out the importance of such concepts, so that a person can thereby become more conscious, it is not a desirable goal that people become so super-sensitive that they repress all spontaneity. Here again, psychology is not setting itself up as The Authority, but is trying to say as authoritatively as possible that the real authority lies within each individual.

In connection with the problem of trying to answer unanswerable questions, or seeking to understand those mysteries which the intellect cannot fathom, the sages used illustrations which highlighted the inadequacy of such efforts. They indicated it was about as effective as trying to measure distance in pounds. A Zen conversation illustrates this:

A monk asked Tokuzan, "Seccho speaks of an iron bar without a hole. Please, what does it mean?"

Tokuzan replied, "Whoever heard of it meaning anything at all? To seek meaning in Zen is like looking for a mountain in a millet-seed. Look, here is a chrysanthemum; do you ask, 'What does it mean?' Happy is that man who enjoys a good supper, but sad is he when he seeks to understand it. Some things are meant to be understood, as the price of flax and the quantity of beans required to make five, but the iron bar is an experience, such as the taste of tea."²²

In Zen Flesh, Zen Bones, Paul Reps cites a simple, yet eloquent poem:

When the question is common
The answer is also common.
When the question is sand in a bowl of boiled rice
The answer is a stick in the soft mud.²³

Another problem in connection with the uselessness of many of the questions people struggle with is that the type

²²Gabb, op. cit., p. 92.

²³Paul Reps, Zen Flesh, Zen Bones (Tokyo, Japan: Charles E. Tuttle Co., 1957), p. 146.

of question demands a yes or no answer which it is impossible to get without doing violence to one side or the other, because no categorical answers exist. In response to one such question, whether it was fate or free will which determined one's life, the Maharshi replied that this kind of question interests only those who are without enlightenment about the true nature of the ego, from which arises these two ideas. He adds, "He that has that enlightenment has transcended both and is no more interested in the question."²⁴

The process of educating people away from asking the unsolvable questions is one of the steps in healing the split in the personality which is described as the major affliction. That many people cling stubbornly to their questions, reaping the inevitable consequences, is illustrated by a parable that Gautama the Buddha spoke in order to discourage questions about the origin of bondage. He said:

Here you are, bound hand and foot by desire and fear, and there is the straight path to Deliverance. You ask questions about how you came to be bound. They are irrelevant. You should be content to know how you can become free. Do not act like the man who died because he raised untimely questions, and insisted on getting answers. He was going through a forest. An enemy who was waiting for him in ambush shot him with a poisoned arrow. Accidentally the wounded man was seen by a friend who went and spread the news. Soon his kinsmen came to him with all necessary appliances. They wanted to pull out the arrow and apply the antidotes, to save his life. But the wounded man prevented them, saying, 'You must

²⁴"Who," op. cit., p. 203.

first inquire and find out all possible details about the enemy--whether he is of high or low caste, tall or short, fair or dark, and so on--and about the arrow and him that made it.' The kinsmen tries their best to convince him that these questions could wait, and that it was urgently necessary to save his life first by applying the remedies. But the man was obstinate, and precious time was wasted. So he died. Be not like this man. Cease questioning; hear the Way to Deliverance, and follow it.²⁵

Perhaps the greatest single problem which the mind of man has concocted and which gives him the most difficulty is related to time, which does not exist in reality, but only as a measure of the earth revolving on its axis and rotating around the sun. (The very assumption that it does both of these things is an idea in the mind of man, and all of his proof that it does so is based upon his ideas of other phenomena.) The deepest and most troublesome problems that man is concerned about have their roots in his concept of time. His worry over the past and fear of the future, his attempts to understand life and fathom the mysteries of death, his search for God and his fear of the devil, are all based upon his conception of time, which is non-existent except as a measure. Man always tries to define things in terms of measurements or descriptions of attributes. He is ever attempting to perfect measuring instruments in the hope that if he can define something to its smallest or greatest

²⁵"Who," op. cit., p. 149.

component, he will know what that something is. He has devised measuring instruments which define things from one millionth of an inch to billions of light years. Strangely enough, the finer the measuring instrument he develops, the more he discovers that he does not know about the essence of the object itself. To say that an object is twelve inches long tells only that it takes twelve one-inch markers to go from one end to the other. To say that something is hard or soft describes one of its attributes. Neither tells what the essence of the thing is that is being measured.

For all of this, man remains preoccupied with the measurement of time. The sages have all recognized the fallacy of this means of attempting to understand life and have many things to say about it. Their teachings are all designed to divert man from the "red herring" he constantly pursues, to the only reality that does and can exist for him: the present.

Man's constant search for eternity, or eternal life, can only be realized in the ever-present here and now, which can only be experienced and cannot be thought about. Anatole France made a sage comment about this when he said that we do not know what we would do even with this short life, yet we want another which would be eternal.

In his Truth Revealed, the Maharshi says, "Since past

and future have never been without the present, to know the eternal Now is to know the truth."²⁶ Confucius was asked by a disciple about the worship of the celestial and earthly spirits, and he replied, "We don't know yet how to serve men, how can we know anything about serving the spirits?"²⁷ When he was asked about death, he said, "We don't know yet about life, how can we know about death?"²⁸ In Modern Man In Search Of A Soul, Jung speaks of the extraordinary qualifications which are necessary to be "modern":

The modern man--or, let us say again, the man of the immediate present--is rarely met with. There are few who live up to the name, for they must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.²⁹

Jesus had his own comments to make in connection with this time problem. When someone asked him what were his ideas about death and resurrection, he answered:

But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of

²⁶Sri Ramana Maharshi, Truth Revealed (Sad Vidya) (Madras, India: Jupiter Press Ltd., 1936), p. 3.

²⁷Lin Yutang, The Wisdom of Confucius, op. cit., p. 184.

²⁸Ibid.

²⁹Jung, op. cit., p. 227.

Jacob? He is not the God of the dead, but of the living; ye do greatly err.³⁰

This thread dealing with man's problems with time runs through all the teachings of all of the great sages. Practically everything they have to say seems to relate to this problem. Perhaps the most direct answer to the problem was given to Paul Brunton by the Maharshi when he said, "Why should you trouble yourself about the future? You do not even properly know the present! Take care of the present; the future will then take care of itself."³¹

D. WHAT IS ORIGINAL SIN?

Not content with suffering the unhappiness he can create with his brain, man adds to the heavy burden an "inherited" load of guilt called by some people "original sin." The question of original sin is closely related to the study of the place of abstraction and of direct experience in human life.

The concept of original sin appears in some form or other in every religion of the world. This is probably so because it is in man's nature to seek for the ultimate cause or reason for his unhappiness, so long as he is caught in the happy-unhappy duality problem. It is also his nature to

³⁰Mark 12:26-27. ³¹Brunton, op. cit., p. 19.

attribute the responsibility for his unhappiness to a quality of evil or sinfulness, and the cause for his happiness to the quality of good or godliness. As long as the duality concept of good and evil exists for him, he is caught in this dilemma.

The variety of interpretations of original sin ranges over a wide area. What one religion calls the highest good in man, another might call the greatest evil, and vice versa.

Perhaps the greatest obstacle to the real understanding of the concept of original sin lies in the fact that most people apply it in connection with behavioral acts, and judge it according to actions, certain of which are called "good" and others "sinful." However, in terms of the meaning here attributed to "original sin," it is perfectly possible for a person who is dominated by original sin to perform only "good" acts, and for a person who is free from original sin to perform "bad" acts. This paradox exists because the basis for the value judgement of "good" and "bad" differs considerably from person to person, and from culture to culture.

Original sin has been interpreted by most sages as man's ignorance of his own real nature. Sin, as a root word, originally meant "without." As applied here, it would mean without knowledge, or ignorance. The word "original" here refers to the ultimate cause or reason. While organized religions generally say something else, the sages have variously expressed the fact that the reason why man is

ignorant of his real nature is because he has confused his ego with the totality of his being, whereas they claim that the ego is only a small portion of his total nature, or self.

While there are many descriptions and definitions of the "ego," most people agree that the Self is everything that the ego is not. In this thesis, the ego is defined as the sum total of all conscious experiences, including thoughts, feelings, emotional reactions, physical sensations, value judgements; in short, everything that a person is conscious of, or aware of, in himself. Those aspects of himself of which he is unaware are part of the Self. It is toward realizing this Self that the sages direct their teachings.

The teachings of the Maharshi are full of references to the process of self-enquiry. In this process he states that it is necessary first of all for the individual to realize that he is not his body, nor his thoughts, nor his feelings, nor his experiences, but that he is someone who has all of these things. The process of self-enquiry, according to the Maharshi, is to enquire into the nature of the person who has all of these things. This, he declares, is the only way to Self-realization. "Who am I?" is the only salient question.

In response to a question about the Christian doctrine of original sin--that every man is born in sin and can be delivered from it only by faith in Jesus Christ, the Maharshi replied that the thought "I am this body" is the real original

sin, and that this thought can only be removed by the death of the ego, from which it arises. Then he explained the allegorical significance of the crucifixion as follows: "The body is the cross; the ego is Jesus the 'son of man'; when he is crucified, he is resurrected as the 'Son of God,' which is the glorious real Self. One should lose the ego in order to live."³² It is in this same manner that all the sages have declared that the ego-life is not real life, but death. It is from this that the basic paradox of life arises: that "one must die in order to attain eternal life."

All feelings about one's capacities and limitations reside in the ego. These feelings are so distorted and inaccurate that the ego is always a false image of the Self. Yet, this being all the person thinks he is, he acts accordingly. The ego thereby becomes a shell encasing the Self. As a result of false thinking, the ego reacts on the basis of a mass of unrealistic premises, such as inaccurate ideas, preconceptions, prejudices, desires, fears, imperfect judgments, unrealistic evaluations, hostilities, desire for power, seeking approval, tendencies to dominate and attempts to control. These are some of the things that make up the shell which walls the Self. It is pure egocentric arrogance which

³²"Who," op. cit., p. 202.

says, "The way I see things is the way they really are, and I am going to act accordingly," and, "The things I want to have are right for me and I'm going to do my best to get them." He does not yet understand the simple wisdom of Benjamin Franklin's statement, "If a man could have half his wishes, he would double his troubles." Here, the ego and "I" being synonymous, and being the very entity a person calls his "self," perhaps one can readily see why real truth is unavailable to and unattainable by such a person. That there are other possibilities than what he sees is untenable to him. And it is just such a person who causes much suffering around him, as well as within.

Yet, while most people know such persons and can readily identify them, they are completely unaware of the extent to which the same mechanisms operate within themselves. It is so easy to project these qualities onto others, thereby disclaiming any knowledge or ownership of them ourselves. It is simple enough, now, for most psychotherapists to determine the nature of the unconscious attitudes of patients by listening to their descriptions, their feelings, and attitudes about other people. While it is simple to determine this, reflecting what is discovered back to them so that they can perceive more clearly their own real nature is another matter. And the therapist's knowledge about them does them little good until it becomes their own knowledge experienced at a very deep level.

When the rigid and arrogant shell of ego is all a man has to live on, he is in deep trouble with himself and with the world around him. The writer believes that there is not a single person in this condition who is totally unaware of the great emptiness that his shell encloses. The tragedy may be that, aware of this emptiness, and knowing that all he has to rely upon is his exterior shell, he makes every conscious effort in his power to continue to use the shell for his substance, which only hardens the shell even more and creates a greater emptiness within. This is the kind of person who makes such valiant efforts to impress the world around him of his worthy substance, under the mistaken idea that if he can make others think he has real substance, he may be able to believe it himself. And as long as there is someone around to be impressed, he does, in a measure, feel worthy. But there are many times when he is alone, confronted by the actual void within, a situation which soon becomes intolerable to him. Whereupon he seeks any means of distraction available.

Emotional sincerity has been declared to be a primary qualification for men who would seek Self-realization. The opposite quality to emotional sincerity is usually called hypocrisy. The sages warn continuously against this fatal characteristic because it is the greatest obstacle of Self-discovery. Lao-Tzu, speaking about the origin of hypocrisy,

said, "Action is man's nature in motion. When man's actions are false, it is called the loss of Tao. As an agent of man, it is easy to be false, but not as an agent of God."³³

Confucius quotes from The Book of Songs:

I keep in mind the fine moral qualities
Which make no great noise or show.

and he adds, "Among the means for the regeneration of mankind those made with noise and show are of the least importance."³⁴ From this rather mild statement, he makes a sweeping generalization to the effect that, "I have yet to meet a man as fond of Excellence as he is of outward appearances."³⁵ Jung clearly delineates the problem when he says that in reality everything depends on the man and little or nothing on the method:

The latter is only the way and direction laid down by a man in order that his action may be the true expression of his nature. If it fails to be this, then the method is nothing more than an affectation, something artificially placed on, rootless and sapless, serving only the illegitimate goal of self-deceit. It becomes a means of fooling oneself and of evading what is perhaps the implacable law of one's being.³⁶

Ramakrishna has a picturesque way of putting the

³³Lin Yutang, The Wisdom of Lao-tse, op. cit., p. 120.

³⁴Lin Yutang, The Wisdom of Confucius, op. cit., p. 120.

³⁵Ibid.

³⁶C. G. Jung, The Secret Of The Golden Flower (New York: Harcourt Brace & Co., 1931), p. 79.

problem, "Be not like the frog in the well. The frog in the well knows nothing bigger and grander than its well. So are all bigots. They do not see anything better than their own creed."³⁷

It was Jesus, however, who spoke out most vociferously against hypocrisy, trying to impress, and doing things primarily for the effect it might have on others. Seven passages in Matthew begin with "Woe unto you, scribes and Pharisees, hypocrites!"

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.³⁸

On another occasion, Jesus outlines for the people the true way to express themselves, and the way to avoid doing things just to impress others. For those who travel the spiritual path, it is well known how difficult his injunctions are, yet how necessary it is to follow them faithfully:

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily

³⁷Sri Ramakrishna, The Sayings of Sri Ramakrishna (Madras, India: Sri Ramakrishna Math, 1954), p. 127.

³⁸Matthew 23:27-28.

I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy father which seeth in secret shall recompense thee.³⁹

There comes a time for many people when the false values cease to satisfy. The only possible way for a person to find salvation, it seems, is for his suffering to become so acute that he is forced by it to seek help. It might be his inward suffering or an externally imposed crisis which causes a breakdown in his ego-satisfaction. This is, in fact, a good definition for what most people call a "nervous breakdown." While the individual concerned, as well as those around him, consider this to be a most unfortunate adversity, it could be in reality the opening of the path to salvation for this person, if he can secure the proper help and guidance. The actual breakdown that occurs is that of the ego shell. Of course, this being the total awareness the sufferer has of himself, it is almost like death to him. In fact, this experience gives him his first opportunity to see what that shell

³⁹Matthew 6:1-6.

was covering up--the chance to become his real Self.

The really hard-shelled ego is probably more rare than the ego which is hard in some places and softer in others. Where the ego is soft, there is a tendency for the Self to try to break through it so that its existence can be realized. The writer believes that most seekers of a better way of life are in this category. These are the ones who are more willing to try to follow the finger in the direction that the teacher points in order to discover the real nature of their inner nature, even though their steps may be faltering and hesitant along the way. The medicine that can heal the split between the ego and the real self is called "humility." How this can be applied will be discussed in a later chapter.

E. "WHAT PROFITETH IT A MAN . . .?"

Many men are apt to think the intellect, then, which arises in the ego, is their greatest possession. The ability to discriminate in the sphere of objective knowledge is mighty. The tiny eye is able to see stars many millions of miles away. The aesthetic sense has built a captivating world of art. Revelations from the mysteries of nature have been built by the mind into the majesty of science, which more and more seems to dominate the modern destiny.

One can only try to imagine what he who possesses this mind--capable of producing these miracles of material

progress--could accomplish if it were turned towards the discovery of the nature of the Self, its master. The mind is but a possession of man, like all other things in life. It exists for him, and without him it could not function. Man's life has no ultimate, abiding value, unless he realizes this fact. "What is a man profited," asked Jesus, "if he gain the whole world, and lose or forfeit his own Soul?"⁴⁰

In a sense concrete beyond the visions of the wildest dreams of the ancient world, twentieth century man has "gained" the whole world. The "whole" world--the air above it, the wealth beneath it, the treasures of the sea. The "whole" world--or now, perhaps, "worlds." And now there is an historic chance to feel the impact of those words attributed to Jesus. Because where the scientists (who used to build) have had to turn their talents to destruction, they only reflect the dilemma of a collective despair.

It seems more and more clear that to gain the whole world is very, very far from the heart's desire. The sages knew this all along. They knew it before the atom bomb, and they know it now. In every era, their voices were raised in this message. Said Lao-Tzu:

Fame or one's Self, which does one love more?
One's own Self or material goods, which has more worth?

⁴⁰Luke 9:25.

Loss of Self or possession of goods, which is the greater evil?⁴¹

W. J. Gabb represents the Zen point of view with:

The Kingdom is not to be entered by those who are possessed by their possessions. Their remedy is to use their intellect to find out by experience what is it that shall profit a man.⁴²

When Confucius was offered a position in which he was expected to support an alien policy, he said, "What is a salary of ten thousand bushels to me, if I come by it against my principles?"⁴³ On another occasion, he remarked:

A man may be able to put a country in order, be able to spurn the honors and emoluments of office, be able to trample upon bare, naked weapons: with all that he is still not able to find the central clue to his moral being.⁴⁴

Jung has consistently maintained that man can only meet the demands of outer necessity in an ideal way if he is also adapted to his own inner world, or is in harmony with himself. He also believed that man could only achieve unity within himself when he was adapted to his environmental conditions. He describes certain feelings which are familiar to those who have gone through the hazardous and painful process of Self-individuation wherein the powers contained

⁴¹Lin Yutang, The Wisdom of Laotse, op. cit., p. 218.

⁴²Gabb., op. cit., p. 51.

⁴³Lin Yutang, The Wisdom of Confucius, op. cit., p. 286.

⁴⁴Ibid., p. 106.

in the unconscious have been torn out of the darkness and subordinated to conscious choice:

The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has certainly raised himself above the human level of his time ("ye will become like God"), but in doing so he has also alienated himself from humanity. The pain of this loneliness is the gods' revenge, for he can never again return to men. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man.⁴⁵

While this may seem like a horrible price to pay for sacrificing ignorance for enlightenment, the loneliness he speaks of is just the first part of this stage. It eventually becomes a precious "aloneness" which might better be described as a oneness with the Self.

If it is, then, the way that man uses his intellect which may give him the world, but prevents him from discovering his own real nature, it would seem that the most legitimate use he could make of the critical faculty of the mind is in discriminating between transient and eternal values. And the only eternal value, the sages have proclaimed, lies in the Self.

⁴⁵C. G. Jung, Psychology And Alchemy (New York: Pantheon Books Inc., 1953), p. 252.

CHAPTER III

WHERE CAN MAN FIND HAPPINESS?

	PAGE
A. Introduction	104
B. The Self As The Only Source of Happiness	105
C. The Self Cannot Be Conceptualized	107
D. God's Purpose and Man's Purpose	112
E. The Nature of the Sage	118
F. The Nature of the Self-realized State	123
G. The Influence the Self-realized Man Has on the World	129
H. All Men <u>Are</u> Equal	132

CHAPTER THREE

WHERE CAN MAN FIND HAPPINESS?

A. INTRODUCTION

After a discussion of the sources of man's unhappiness, it would follow naturally that there be a discussion of the source of happiness for man. That true happiness lies only in Self-discovery is a fact universally expressed by the sages down through the ages.

However, Self-discovery is not an easy task because of the very nature of the Self one seeks to discover. The usual way of perceiving and understanding things, with the intellect, is not effective in this search; therefore, one must find other means if he hopes to be successful. One of the first is to realize that the Self cannot be conceptualized, so that he will save his efforts and energies from being dissipated in this fruitless method.

In turning to a study of the lives of the sages themselves, one is more likely to discover something that will aid in the search. As enlightening evidence, there is offered some details about the qualities and attributes of the sage, the nature of the Self-realized state, and something about the influence the Self-realized man has on the world.

From this it will be discovered that this search leads

to real happiness, which can be characterized as a oneness with God and a oneness with other men. This is because the sages claim that the Self and God are the same, and all men have this Self waiting to be discovered. By its very nature this kind of happiness is available to all.

B. THE SELF AS THE ONLY SOURCE OF HAPPINESS

In viewing the process of Self-discovery called "psychoanalysis," the writer can see three fairly distinct phases that people seem to go through. The first one is called the "Why does life treat me like this?" phase. This attitude on the part of the patients stems from the fact that they have externalized the source of their difficulties. There follows the period when it is necessary for them to discover that the real source of these difficulties lies within, and not in the world about them. This requires that they achieve the deep realization that their difficulties arise from the fact that what they have always conceived themselves to be is only their ego, and that in living the life of the ego exclusively they have become separated from their real nature, or Self. Upon reaching this realization, there follows for the patient the second phase, which is the long and arduous task of discovering this Self and learning to be guided by it instead of being dominated solely by the ego. This is called the "How long, my God, how long?" phase,

because this plaintive cry is repeated in some form or other so often during this phase. When patients have finally merged with this Self and are experiencing the fruits of their labors, they come into what is called the "It couldn't have been otherwise" phase, because at this point when they look back over their total experience in the process, they become aware that everything that happened, had to happen just as it did, or they would never have reached this perspective.

A summary of many years of sharing this experience could be something like this: Unhappy people came in with themselves as they were, yet rejecting the greatest portion of what they were. They confronted themselves, learned to accept themselves and to reconcile themselves to adverse circumstances and events. They learned to sacrifice their own will in favor of a greater power or force within, thereby coming to understand the fundamental paradox of life, that it is by dying (sacrificing the ego as sole influence) that one awakens to eternal life (realizes the Self). This becomes the same thing as "realizing God," because, as the Maharshi said, "God is none other than the Self. To see the Self, having destroyed the ego, is to see God; all else is but a vision of the mind."¹ This now becomes the basis

¹Sri Ramana Maharshi, Truth Revealed (Sad Vidya) (Madras, India: Jupiter Press Ltd., 1936), p. 4.

for the distinction between "true happiness" and "false happiness."

Every living being longs to be happy, untainted by sorrow; and everyone has the greatest love for himself, which is solely due to the fact that happiness IS his real nature.²

C. THE SELF CANNOT BE CONCEPTUALIZED

Man can find happiness only in the Self, no matter how difficult or how dark and undifferentiated it may seem when he first turns toward it. If one can turn the use of the power of the intellect in the direction of discriminating between eternal and transient values, he is then on the path of determining the distinction between true and false happiness. However, this is extremely difficult because that which is called transient is all the "things" in man's world. These "things" are the products of man's conceptualizations, or thinking. The very process of thinking can be described also as "thinging," or abstracting "things" from the world of experience. Even his thoughts are "things" which he has created. The difficulty arises from the fact that he has become so adept at functioning with "things" (his own conceptualizations) that he has come to believe that he is unable to deal with anything else. In fact, for many people, what

²Sri Ramana Maharshi, Who Am I? (Madras, India: Jupiter Press Ltd., 1955), p. 5.

cannot be conceptualized, just does not exist.

However, the mind, which is only an agent of the Self after all, cannot conceptualize its source any better than the shadows projected on a movie screen can conceptualize the light behind the film, which is nevertheless the very source of their existence.

So vital is this idea that all of the sages and systems express it. Says Lao-Tzu in his verse on The Absolute Tao:

The Tao that can be told of
Is not the Absolute Tao;
The names that can be given
Are not Absolute Names.
The Nameless is the origin
of Heaven and Earth;
The Named is the Mother of All Things.³

Chuangtse added:

It would seem that there was a soul; but the clue to its existence is wanting. That it functions is credible enough, though we cannot see its form. But whether or not we ascertain what is the true nature of this soul, it matters but little to the soul itself.⁴

A Zen verse puts it like this:

You cannot describe it, you cannot picture it,
You cannot admire it, you cannot sense it.
It is your true Self, it has nowhere to hide.
When the world is destroyed, it will not be
destroyed.⁵

Ramakrishna tells that in the kingdom of God reason,

³Lin Yutang, The Wisdom of Laotse, op. cit., p. 41.

⁴Ibid., p. 235.

⁵Reps, op. cit., p. 138.

intellect, and learning are of no avail; there the dumb speak, the blind see, and the deaf hear. He speaks of the nature of Brahman as "without attributes, without motion, immovable, unshakable, firm as the mount Meru." Of the conception of Brahman, he says:

It cannot be explained in words. If a man is called upon to give an idea of the ocean to one who has never seen it, he can only say, "It is water, water all around."⁶

The Maharshi wrote a poem about it:

"See thyself and see the Lord."
That is the revealed word, and hard is its sense
indeed,
For the seeing Self is not to be seen,
How then is the sight of the Lord?
To be food unto Him, that indeed is to see Him.⁷

Whenever anyone asked him questions about the nature of the Self, or God, or Brahman, he would never talk about it. He always answered the questions in the same way, "Who asks the question?" He would add that when one knew the "who" that asked, he would know the answer.

Confucius, in discussing the Central Harmony, talks about moral law as fulfilling the law of God-given human nature. He says:

The moral law is a law from whose operation we cannot

⁶Sri Ramakrishna, The Sayings Of Sri Ramakrishna (Madras, India: Sri Ramakrishna Math, 1954), p. 265.

⁷"K," Sat-Darshana Bhashya And Talks With Maharshi (Madras, India: Jupiter Press Ltd., 1953), p. 84.

for one instant escape. Wherefore it is that the moral man watches diligently over what his eyes cannot see and is in fear and awe of what his ears cannot hear.⁸

In speaking of Zen as enlightenment, Senzaki says:

No one can describe enlightenment to another. To perceive it one must achieve it for himself. It is easy enough to say what Zen is not, but to say what Zen is, is another matter.⁹

(This is reminiscent of the Hindu "Neti, Neti," or, "not this, not this.") Jung talks about it as the unnameable spirit:

The manifestations of the spirit are truly wondrous, and as varied as creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men in whom it lives and who proclaim it. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean little enough; they are only the changing leaves and blossoms on the stem of the eternal tree.¹⁰

The very fact that the Self, or God, or the Spirit, cannot be seen or conceptualized makes it very difficult for the thinking man to believe in it. That he may be unaware of its existence, however, in no way seems to interfere with its operation. As Suzuki says, "However insistently the blind may deny the existence of the sun, they cannot annihilate

⁸Lin Yutang, The Wisdom of Confucius, op. cit., p. 104.

⁹Nyogen Senzaki and Ruth S. McCandless, Buddhism and Zen (New York: Doubleday and Co., Inc., 1956), p. 6.

¹⁰C. G. Jung, Die Beziehungen Der Psychotherapie Zur Seelsorge (Zurich, Switzerland: Rascher Press, 1932), p. 30.

it.¹¹ Ramakrishna put it this way:

You see many stars in the sky at night, but not when the sun rises. Can you therefore say that there are no stars in the heavens during the day? O man, because you cannot find God in the days of your ignorance, say not that there is no God.¹²

The Maharshi expressed it similarly:

Though shining all over the world, that the sun remains unseen by the owl, must be due to its own defect and not that of the sun. Similarly, the ignorance of the ever-present and self-shining Self must be due to one's own defect and not that of the Self.¹³

In decrying the great efforts that many theologians go through to prove the existence of a divine power, Jung, whose father was a minister and seminary professor, declared:

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes can see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.¹⁴

Although man is unable to conceptualize the Self, he can still learn some very great realities about the effect it has on himself and others. In order to do this, the writer

¹¹Suzuki, op. cit., p. 5.

¹²Ramakrishna, op. cit., p. 1.

¹³Sri Ramana Maharshi, Spiritual Instruction (Tiruvannamalai, India: Jupiter Press Ltd., 1954), pp. 14-15.

¹⁴C. G. Jung, Psychology And Alchemy (New York: Pantheon Books, 1953), p. 14.

will discuss first God's purpose and man's purpose. Then he will examine the characteristics of the true sage, the best example known of a Self-realized person. He will also try to delineate something about the nature of the Self-realized state, in order to determine what differentiates it from a life lived without inspiration. What influence does the Self-realized man have on the world? In other words, does his "happiness" spread? And finally, does it not become apparent that there is enough of it for everyone--and that all men are equal, at least in their potentialities for achieving this state?

D. GOD'S PURPOSE AND MAN'S PURPOSE

In the effort to achieve Self-realization, it seems to be necessary that man become aware of the distinction between the cosmic forces which operate within him and those which operate in a universe of which he is a part. That this universe seems to operate in an organized, orderly, and purposeful way in accordance with its own laws, not many seem to deny. The source of this may be called by any name, such as nature, creation, energy, intelligence, cosmic force, supreme being, God, Jehovah, Brahman, Tao, or Allah; yet, in essence, these different names describe this same principle. Man, while aware of the existence of this principle, is also aware of himself as a part of it, and his psychological, philosophical,

and religious searchings are all movements toward the increase of that awareness. Being aware that he is a part of this universal force, and yet feeling himself as a separate identity, he struggles to discover how he fits into the scheme of things. In so doing, he has arrived at the conclusion that while he is a part of the whole, he is not the whole; that while all that is contained in him is contained in the whole, and all that is contained in the whole is contained in him, there is still a difference between them which must be recognized and acknowledged. Some of the ways in which this has been expressed are by the analogies of microcosm-macrocosm, transcendental-yet-immanent, Brahman-Atman, universal soul-individual soul, all indicating that they are of the same essence but with different forms; the spark has everything the flame has, but is different from the flame, as is the wave from the ocean.

Using "God" here as the identifying label of this force, one could declare another paradox: "God has no purpose, yet God has real purpose." The first "God" in the paradox would refer to the cosmic forces ruling the universe, and the second "God" to the same force which operates in man and is available to his discovery and exploration. The first could be called the "impersonal God" and the second the "personal God." The essence of both and the laws which govern them are the same. The difference lies in the fact

that, as far as man is concerned, the first God has no purpose and the second God has. The part of the paradox which states that God has no purpose can be made only by man in relation to man. The continuity of this force called God is infinite, while the physical life of man as he knows it to be is finite. That creation has been in existence long before man, and will probably continue long after the termination of his individual entity, is taken for granted by him. He observes that the multitude of things in existence operate quite independently of him. Whatever conscious values they have are projected into them by him, and are not inherent in them. The beauty and fragrance of a rose can be a source of pleasure to one person, while to another who suffers from rose allergy, it can be an obnoxious weed. The rains can be a source of prosperity to the farmer, and a source of keen disappointment to the family who had planned a lovely picnic that day. The automobile can be a means of easier adaptation to living for many, and a means of death to others. The sun rises and much activity takes place in its presence. Yet the sun is completely unaffected by this activity, and is presumably unaware of it. Time and space do not seem to be elements of creation, but are very important forms of measurement in the finite lives of man. "God," or creation, also, is neither good nor bad. It is as it is. It is the human mind that projects values upon it. Because of his finiteness,

man seems to need to discover for himself a purpose for existing--in order to live out the span of his years.

What the writer considers one of the most useless searches that man can engage in is his attempt to discover God's will in anything that occurs outside himself. In connection with the statement that God's will is all-powerful and God's will is good, people always ask such things as, "Why then is there suffering, wars, pestilence, tragedy, and injustice in the world?" These very words are examples of value judgements projected on events by man. They are based upon his own ignorance of the nature of creation and the nature of himself. These judgements do not exist in the events themselves. They exist only in the mind of man. Thus, to attempt to discover what is God's will in these events is wasted energy. What is called God's will here can be discovered only within a single person in connection with his own relationship to life. With the emergency of an ego, which takes on its own separate identity, and which creates ideas of time, cause, individuals, and groups, such ideas of purpose and responsibility emerge. These are purely social ideas and there is no logic or meaning in trying to apply these ideas to another concept which is called "God." The ideas of purpose and responsibility imply the existence of another Being. If God is regarded as immanent at all, there is no "other," and hence man cannot determine the purpose of

something which does not exist. This, then, becomes the derivation of the first part of the paradox, "God has no purpose."

The second part of the paradox, "God has real purpose," is, for the most part, what has been discussed throughout this thesis. It refers to the fact that there is a force or power operating in every individual, just as it does in the universe, and that it is only in the discovery of this fact and the realization of this power that man can find what he calls a real purpose for his own existence. This involves his becoming aware of the illusions that his mind has created concerning the nature of his self and the world around him. That these illusions can be a powerful determinant of the way man lives, and even the way man dies, is illustrated by the analogy of the snake and the rope, which the Indians frequently use. A man walking along a jungle path may be startled by what he considers to be a serpent on his path. Closer examination reveals the fact that it is only a piece of rope, and the man realizes there was no cause for his fears. However, until he was able to determine the reality of the object of his perception, he could react only with a fear response. With some persons, it is possible that the startled reaction could be so great as to induce heart failure and death. It could then be said that he was frightened to death by a piece of rope. While this would be the observed reality, to the

person involved the reality would be quite different. As far as he was concerned, he saw a serpent and reacted accordingly.

This is an example of drawing a wrong conclusion from the perceived evidence, such a conclusion being based upon what was projected into the evidence. This kind of projection occurs constantly in everyday living, and the consequence of it is great ignorance, with resultant misery. An example of drawing the wrong conclusions from the evidence presented is the story about the researcher in a large organization who was assigned the task to do some research on fleas. He secured a flea, and trained it to jump over his finger at his command. When the flea was thoroughly trained, he pulled off two of its legs and put it by his finger and said, "jump." It still jumped over the finger. Then he pulled off two more legs and did the same. The flea still jumped over his finger. Then he pulled off the last two legs of the flea and commanded it to jump. But the flea did not move. Thereupon, he took out his notebook and wrote in it, "When a flea loses all of its legs, it becomes deaf."

Only when man becomes aware of the illusions that his mind has created can he discover the realities of his existence, and find thereby the purpose and meaning of his life. This is something he can do only by himself and for himself. He cannot do it for anyone else, nor can anyone do it for him. In this sense, the God that exists within him becomes the

source of real purpose, and this becomes the derivation of the second part of the paradox, "God has real purpose."

That the God within has purpose and power is firmly believed by the healed "alcoholic" who at one time was afflicted by the most horrible disease that man can fall heir to. His recognition of this purpose and power is demonstrated by the prayer that he constantly keeps in his consciousness: "God grant me the courage to accept the things I cannot change, the strength to change the things I can, and the wisdom to know the difference."

E. THE NATURE OF THE SAGE

Certain outstanding and often repeated characteristics of the true sages are conceptualized by this paper to be these:

1. Neither praise nor censure affects them in any way.
2. They see all men as equal to each other and to themselves.
3. They all achieved Self-realization through inward searching.
4. They are free of all duality distinctions, such as mind-body, spiritual-material, good-evil, and pleasure-pain.
5. While completely freed from collective thinking and pressures, they live a moral life in accordance with the highest of standards.
6. While they give freely of themselves to all who seek their wisdom, they do not evangelize, nor

attempt to impose their views on anyone. While they do their best to clarify what they have to say to those who do not understand, they simply present it to them to take or leave.

7. They teach by example and from inner experience, rather than from theory or scriptures, or just the "right words."
8. They are all in basic agreement on what the highest values in life are and how to achieve them.
9. They have a tremendous influence in the lives of those who come in contact with them seeking their help.
10. Through their teachings and the ways they live their lives, they become the means of transmitting the truths about man's existence from generation to generation and from era to era.
11. They become the corrective influence, or balancing power, in a world that constantly tends toward a lopsided state because of an overdetermined position in some area of life.

Each of the sages taught a great deal about the nature of the Self-realized man, describing this goal as worth any price one might be asked to pay for it. The qualities and characteristics of the sage were used as examples of the path and the direction to be followed. When the Maharshi was asked a question about the characteristics of the sadguru (master), he answered, "To be fixed as the Self; to look equally upon all; to be unshaken in courage at any time, in any place and under any circumstances."¹⁵

¹⁵Sri Ramana Maharshi, Spiritual Instruction, op. cit., p. 7.

Lao-Tzu said that the man who understands these ten statements has become enlightened:

1. To act by not acting is called heaven.
2. To express without expression is called character.
3. To love one's fellowmen and benefit all is called humanity.
4. To regard the different things as belonging in common is called great.
5. Not to distinguish oneself by conspicuous behavior is called width of character.
6. To possess diversity is called wealth.
7. To preserve one's character is called self-discipline.
8. To have one's character developed is to have power.
9. To follow the Tao is called being complete.
10. Not to allow external events to injure one's mind is called whole.

Such a man achieves greatness of mind and all things converge toward him like a flowing stream. To him life and death are different aspects of the same thing.¹⁶

Confucius listed these as the qualities of the sage: quickness of apprehension, intelligence, insight, and understanding--qualities which are necessary for the exercise of command; magnanimity, generosity, benignity, and gentleness--qualities necessary for the exercise of patience; originality, energy, strength of character and determination--qualities necessary for the exercise of endurance; piety, noble seriousness, order and regularity--qualities necessary for the exercise of dignity; grace, method, subtlety and penetration--qualities necessary for the exercise of critical judgement. A very imposing list is this. About him who

¹⁶Lin Yutang, The Wisdom of Laotse, op. cit., p. 75.

has these qualities, Confucius says, "Thus all-embracing and vast is the nature of such a man. Profound it is and inexhaustible, like a living spring of water, ever running out with life and vitality."¹⁷

The sixth Zen patriarch taught that:

For the enlightened one, his mind is like space, yet entertains no thought of emptiness. The truth has its full activity unimpeded. Every movement comes from an innocent heart, and the ignorant as well as the wise receive equal treatment. Subject and object lose their distinctions, and essence and appearance is one of "suchness" (pure experience without thought).¹⁸

Ramakrishna gives one of his simple analogies:

Gas light illumines different parts of the city in varying degrees. But the life of the light, namely the gas, comes from one common source. So the true religious teachers of all climes and ages are like lamps through which is revealed the life of the Spirit flowing constantly from the one source, the Almighty Lord.¹⁹

While it is in the nature of the sage to promote that which leads to the good life, it is also a part of his nature to oppose that which becomes an obstacle to this goal. Sometimes promotion of the good way is interpreted as destructive because it opposes the existing order, which in itself is the obstacle. Jesus was probably speaking of this when he said, "Think not that I came to destroy the law or the

¹⁷Lin Yutang, The Wisdom Of Confucius, op. cit., p. 130.

¹⁸Suzuki, op. cit., p. 78.

¹⁹Ramakrishna, op. cit., p. 76.

prophets: I came not to destroy, but to fulfill."²⁰

In describing the nature of the great sages of history, Jung said:

The greatness of historical personalities has never consisted in their unconditional subjection to convention, but, on the contrary, in their liberating freedom from convention. They thrust themselves up like mountain peaks out of the mass that clung to its collective fears, convictions, laws, and methods, and chose their own way. And to the ordinary human being it always seemed wonderful that someone should prefer to the beaten path, with its known destination, a small and steep path that leads to the unknown. This is why it was always believed that such a man, if not out of his mind, was yet inhabited by a demon or god; the miracle of a man acting otherwise than in the way humanity had always acted could be explained only as due to his being gifted with demonic power or divine spirit.²¹

Most of the sages have made the claim that it was through the Grace of God that they received their enlightenment, and that this was not bestowed necessarily for the benefit of the recipient, but even more so for the benefit of mankind with whom he is destined to share his wisdom. Jesus expressed this thought many times. Once when he had been praying in the desert and Simon came to tell him that many were waiting for him to preach again in a nearby town, Jesus replied, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."²²

²⁰Matthew 5:17.

²¹C. G. Jung, Wirklichkeit Der Seele (Zurich, Switzerland: Rascher Press, 1934), p. 192.

²²Mark 1:38.

Jung had a similar, if more forceful, comment to make on this point:

I consider it the duty of everyone who takes a solitary path to share with society what he finds on his journey of discovery, be it refreshing water for the thirsty or a sandy desert of unfruitful error. The one aids, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of what has been discovered, but future generations and destiny. There are things that are not yet true today; perhaps we dare not find them true, but tomorrow they may be. So every man, whose fate it is to find his own individual way, must go with the bare hope and keen watchfulness of one who is conscious of the loneliness of his path and the danger of its mist-hung abysses.²³

F. THE NATURE OF THE SELF-REALIZED STATE

Just as much can be learned about Self-realization from a study of the nature of enlightened persons, so it also may be possible to understand more about it by examining what they say about the state of Self-realization.

To those in the analytic situation who are willing to try the technique of Self-enquiry as described by the Maharshi, the writer explains the first paradox they meet with in this manner. It is true that when one first tries this method of inquiry into the nature of the Self that the answer is nothing. Yet, every time they make this inquiry, they get an answer. As is always the case, both sides of the paradox

²³C. G. Jung, Über Die Psychology Des Unbewussten (Zurich, Switzerland: Rascher Press, 1943), p. 212.

must be explained. About the first part, when anyone honestly and sincerely asks the question "Who am I?" the answer, if they wait for one to come to them rather than try to think one up, is nothing. The word "nothing" is made up of two words--"no" and "thing." Man is so accustomed to asking questions expecting answers which are "things" that when he asks a question of this nature and gets "no thing" for an answer, he tends to conclude that the question is fruitless, and to pursue another course. In the previous discussion it was declared that the Self cannot be conceptualized--that it is not a "thing." Therefore, to inquire into the nature of one's self expecting to find some "thing" is in itself paradoxical. The analogy of the wheel can be used to explain this further. It is known that the utility value of the wheel lies in the fact that the hub, the very center of it, is empty. If it were not empty it could not be used as a wheel because then there would be no place for the axle to fit. Therefore, it can be said that the nothing--the empty space--is the reason why a wheel can be used. On this same basis, then, one can expect that whenever a man makes the inquiry, "Who am I?" he will get nothing ("no"-thing) for an answer.

The other side of the paradox is that every time they make the inquiry, there is an answer, and it could be added that it is the answer that was needed, even though the questioner didn't realize it. This is explained by the fact that

the real obstacle to Self-realization is the very process of thinking. When one is caught in the "rat-race" of circular thinking, it is as though he becomes those thoughts instead of having them, thus obscuring the real person behind them. With anyone who is caught in the process of compulsive thinking, the very act of inquiring "Who is it that has these thoughts or experiences?" tends to interrupt, or short-circuit, the autonomous action of the mind, and to direct it away from that with which it was uselessly preoccupied. Many of the present writer's patients have reported that when they were disturbed by some thought or some experience, they turned to this inquiry. After they had persisted at the inquiry, the unwelcome thoughts disappeared, or the experiences seemed to change in character and to become something that could be dealt with quite adequately. Their biggest complaint then seems to be that the inquiry technique does not occur to them often enough. For this problem, only persistence and self-discipline to a single-minded purpose will suffice.

While the sages agree that the Self-realized state is not a thing to be conceptualized, they have much to say about its attributes. Jesus tried to describe it in his many parables on the kingdom of heaven. Two significant to this problem are:

The kingdom of heaven is like unto a treasure hidden in the field; which a man found and hid; and in his joy

he goeth and selleth all that he hath, and buyeth that field.²⁴

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.²⁵

Suzuki describes the chief characteristics of enlightenment as irrationality, intuitive insight, authoritative-ness, affirmation, sense of the beyond, impersonal tone, feeling of exaltation and momentariness, giving his own extensive explanation of each of these.²⁶

Jung speaks of the Self-realized state as one in which all the scattered and multifarious is gathered into the original form of the One, thereby superseding the former state of imprisonment in the ego. This occurs because the paradoxes have been made conscious and the sources of conflict are thereby dried up.²⁷

He also expresses an opinion about religious experience which is rare among modern psychologists:

No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing that has provided him with a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis /divine wisdom/

²⁴Matthew 13:44. ²⁵Matthew 13:45-46.

²⁶Suzuki, op. cit., pp. 103-108.

²⁷C. G. Jung, Zur Psychologie der Trinitasidee (Zurich, Switzerland: Eranos Jahrbuch, Rhein-Verlag, 1940-1941), p. 146.

and peace. Where is the criterion by which you could say that such a life is not legitimate, that such experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about ultimate things than the one that helps you to live?

Religious experience is absolute. It is indisputable. You can only say that you have never had such an experience, and your opponent will say, "Sorry, I have." And there your discussion will come to an end.²⁸

The Maharshi taught that the Self is not to be considered a void merely because the egoless state is not described in positive terms. He says that when the egoless state has been reached, there is a complete reversal of values. Virtue is no longer a struggle. We no longer seek to create movements and societies for imposing a common unity upon a group. We no longer serve in order to love, but because we love. We do not need law to control our anti-social tendencies; law becomes the way in which liberated people behave towards each other. The spiritual man has no moral codes. The moral man does not do evil; the spiritual man cannot do evil.²⁹ In a comparative statement, Paul Reps tells what the enlightened state is like:

Surely men as inspiritors, known and unknown to the world have shared a common uncommon discovery. The Tao

²⁸C. G. Jung, Psychology And Religion (New Haven, Conn.: Yale University Press, 1937), p. 113.

²⁹Niranjanananda Swami, Golden Jubilee Souvenir (Madras, India: Jupiter Press Ltd., 1946), p. 67.

of Lao-Tzu, Nirvana of the Buddha, Jehovah of Moses, The Father of Jesus, the Allah of Mohammed--all point to the experience. No-thing-ness, Spirit--once touched, the whole life clears.³⁰

Confucius describes the attributes by saying that the moral man is plain, and yet not unattractive; simple and yet full of grace; easy and yet methodical. He knows that the accomplishment of great things consists in doing little things well. He knows that great effects are produced by small causes. He knows the evidence and reality of what cannot be perceived by the senses.³¹

When Lao-Tzu speaks of being at one with the Tao, he describes what other sages refer to as enlightenment, or Self-realization. About the characteristics of the Tao, he says:

What then is Tao? There is the Tao of God, and there is the Tao of man. Honor through inaction comes from the Tao of God: entanglement through action comes from the Tao of man. The Tao of God is fundamental: the Tao of man is accidental. The distance which separates them is great. Let us all take heed thereto!

To adjust oneself to events and surroundings, casually, is the way of the Tao.³²

Each of the sages has his own way of describing the characteristics of the Self-realized state. None of them

³⁰Reps, op. cit., p. 192.

³¹Lin Yutang, The Wisdom of Confucius, op. cit., p. 132.

³²Lin Yutang, The Wisdom of Laotse, op. cit., p. 78.

seems to be in conflict with the others. Yet, each seems to add more to a clarification of the only state in which man can find happiness. Perhaps a study of the influence the Self-realized man has on the world can clarify it even more.

G. THE INFLUENCE THE SELF-REALIZED MAN HAS ON THE WORLD

What the sages say about the influence Self-realized man has on the world certainly makes such a state seem to be very attractive. Apparently there is a tremendous power inherent in this state of being. It is power of a sort that man has always dreamed of having, and perhaps tries to find in his everyday life. The difficulty there is that he tries to derive this power from the ego, which is, of course, puny and ineffective as compared to that power which comes from the greater Self, over which the ego has no control.

Perhaps one of the greatest influences the Self-realized man has upon the world is that of healing. Invariably, in connection with a true sage, there are many tales told of the power of healing physical and emotional afflictions. Most of the praise and acclaim that people accord them is because of these "miracles." That their sicknesses were the result of ignorance, and that the transmission of some degree of enlightenment was itself--in part, at least--responsible for the healing does not seem to be a significant element in the consideration of the casual observer.

Another great influence the Self-realized man has on the world is that of educating the "ignorant" as to the real cause of their miseries. That they are more effective in this task than any other kind of teacher seems to lie in the fact that the healing quality comes from a source within, and thus becomes an expression of God's will, while for those who are themselves unenlightened, the process called "teaching" is only an expression of the impotent ego.

Confucius makes a rather modest statement about the influence of such a sage when he says:

Wherefore it is that it is true of the really great moral man that every move he makes becomes an example for generations; every act he does becomes a model for generations and every word he utters becomes a guide for generations. Those who are far away look up to him, while those who are near do not decrease their respect for him.³³

That he is an influence for good and peace and order in the world is expressed by Confucius in his interpretations of some verses from The Book of Songs:

In the Book of Songs it is said:

"All through the solemn rite not a word was spoken,
And yet all strife was banished from their hearts."

Hence, the moral man, without the inducement of rewards, is able to make the people good; and without the show of anger, to awe them into fear more than if he had used the most dreadful instruments of punishment.

³³Lin Yutang, The Wisdom of Confucius, op. cit., pp. 128-9.

"He makes no show of his moral worth,
Yet all the princes follow in his steps."

Hence the moral man, by living a life of simple truth and earnestness, alone can help to bring peace and order in the world.³⁴

According to Lao-Tzu, "The ruler or sage who keeps his original nature unspoiled acquires some kind of mystic power or virtue which is felt as an all-pervading influence in his country."³⁵

And he does not dodge this responsibility. Says Alan Watts: "The ideal of the Bodhisattva is not to remain apart from the world; it is to be in it, though not of it, to be an anonymous force for Enlightenment working in and through human society."³⁶ How the enlightened man attracts those who need him is explained by Ramakrishna:

Bees come of themselves to the full-blown flower when the breeze wafts its fragrance all around. Ants come of themselves to the spot where sweets are placed. No one need invite the bee or the ant. So when a man becomes pure and perfect, the sweet influence of his character spreads everywhere, and all who seek the Truth are naturally drawn towards him. He need not go in search of an audience to listen to him.³⁷

³⁴Ibid., pp. 32-33.

³⁵Lin Yutang, The Wisdom of Laotse, op. cit., p. 173.

³⁶Alan Watts, The Spirit of Zen (London, England: John Murray, 1936), p. 103.

³⁷Ramakrishna, op. cit., p. 75.

What Jung wrote during the First World War about the influence the psychological state of individual man has on the world, would fit the Second World War and the Korean conflict as well. In fact, as all of the sages make clear, it fits all men at all times:

This war has thrown out the unanswerable accusation to civilized man that he is still a barbarian, and at the same time it has shown what inflexible retribution lies in store for him whenever he is tempted to make his neighbor responsible for his own bad qualities. Yet the psychology of the individual corresponds to the psychology of the nations. What the nations do each individual does, and as is the individual, so is that nation. Only in the change of attitude of the individual can begin the change in the psychology of the nation.³⁸

So only through deep changes in individuals can any society gain enlightenment.

H. ALL MEN ARE EQUAL

In the state that is called "Self-realized," then, the sages are themselves able to climb to peaks of great personal peace and joy. Beyond this, their influence is seemingly profound, and tends to spread happiness. Very specifically, the achieving of a personal one-ness leads to the possibility of one-ness far beyond the personal, to an identification with God, to the realization of human brotherhood: to a state

³⁸C. G. Jung, Neue Bahnen Der Psychologie (Zurich, Switzerland: Raschers Jahrbuch Fur Schweitze Art Und Kunst, Rascher Press, 1912), p. 8.

of life where all men are equal.

That the realization of the Self and the realization of God are one and the same thing has been taught by each of the sages. After listing a large number of qualities which the most perfect man will have, Confucius tells how the world will receive him and why: "All who have life and breath will honor him and love him. Therefore, we may say: 'He is the equal of God.'"³⁹ Mencius, who continuously maintained that all men are equal in their inherent goodness, said, "Since the Emperors Yao and Shun were also human beings, 'any man could become a Yao or Shun.'"⁴⁰ (In Confucian philosophy, "Emperor" is frequently used as a symbol of the Self-realized state.) Lao-Tzu wrote, "The universe and I came into being together; the myriad things of the creation and I are One."⁴¹

Ramakrishna illustrates the point by equating the ego with an onion. As you peel off the skin of an onion, you discover that it consists of nothing but skin, without any kernel in it.

So on analyzing the ego, it will be found that there is no real entity that you can call "I." Such an

³⁹Lin Yutang, The Wisdom Of Confucius, op. cit., p. 130.

⁴⁰Ibid., p. 274.

⁴¹Lin Yutang, The Wisdom of Laotse, op. cit., p. 52.

analysis of the ego convinces me that the ultimate substance is God alone. When egotism drops away, Divinity manifests Itself.⁴²

He further describes the real brotherhood of man by comparing men with pillow-cases, which may have different colors, but all contain the same cotton within. "So it is with man: one is beautiful, another is black, a third holy, and a fourth wicked; but the Divine Being dwells in them all."⁴³

Suzuki interprets the Zen point of view with:

We are born free and equal. Whatever this may mean socially or politically, Zen maintains that it is absolutely true in the spiritual domain, and that all the fetters and manacles we seem to be carrying about ourselves are put on later through ignorance of the true condition of existence.⁴⁴

W. J. Gabb expresses the thought that all of these sages express somewhere in their teachings when he says, "It is true that beauty lies in the eye of the perceiver. It is equally true of Buddhas that wholeness lies in the eye of the beholder."⁴⁵

In a discussion of the differences between the Eastern and Christian attitudes in connection with this point, Jung wrote:

⁴²Ramakrishna, op. cit., p. 229.

⁴³Ibid., p. 36.

⁴⁴Suzuki, op. cit., p. 13. ⁴⁵Gabb, op. cit., p. 42.

The Christian during contemplation would never say, "I am Christ," but with Paul he will confess, "I live; yet not I, but Christ liveth in me" (Gal. 2:20). Our Sutra, however, says, "Thou wilt know that thou art Buddha." Fundamentally these confessions are identical, inasmuch as the Buddhist only attains this knowledge when he is without self, "anatman." But there exists an immense difference between the two formulations. The Christian attains his end in Christ, the Buddhist recognizes that he is Buddha. The Christian, starting from the transitory and egocentric world of his consciousness, dissolves in Christ, but the Buddhist still rests on the eternal foundation of inner nature, whose at-oneness with the divinity, or with the universal Being, we meet in other Indian confessions as well.⁴⁶

How Jung himself feels about the single force underlying all human life is expressed when he tells what he finds after stripping all social and superficial distinctions of the personality and reaches down to the real problems which do not arise out of his individual self: "In this reality I can no longer deny the fact that I feel and know myself to be one of many, and what moves the many, moves me."⁴⁷

The oft-quoted expression of Jesus, "My Father and I are one," may have become the basis on which many denominations of the Christian Church attribute to him a special kind of divinity separate from that of ordinary man. The writer believes it may have been a statement, rather, that Self and

⁴⁶C. G. Jung, On The Psychology Of Eastern Meditation (London, England: Luzac & Co., 1947), p. 179.

⁴⁷C. G. Jung, Verlag Der Neuen Schweizer Rundschau (Zurich, Switzerland: Rascher Press, 1932), p. 35.

God are one and the same, just as the other sages have declared. On one occasion, after having given the multitude many standards which they could follow to achieve "real" righteousness, he concluded with the promise, "Ye therefore shall be perfect as your heavenly Father is perfect."⁴⁸

A little earlier, in the same sermon, he cites someone else's teaching that one should love his neighbor and hate his enemy, and counters it with the exhortation that one should love his enemies, and pray for those who persecute him, in order "that he may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust."⁴⁹ It seems that he may be indicating this to be the way to come to a better relationship to the divinity within each human being. The portion, "for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust," may be Jesus' way of saying that God has no special purpose for any one individual or group, and that he makes available to any or all the opportunity to realize Him through their own Self. It is only man who makes these distinctions of purpose which then become the source of so much of his unhappiness. This is something that many religions and many nations seem to have overlooked.

⁴⁸Matthew 5:48. ⁴⁹Matthew 5:45.

Later, Jesus says the same thing this way, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."⁵⁰ Here, it seems that he is saying very simply that God and the Self are one in all men and if one follows the path he shows, he may expect to discover oneness with God and with mankind.

It would seem, then, that true happiness is what a person experiences when he has been able to overcome the "me" as separate from "you" feeling, and that false happiness is the result of isolation involved in the feeling of "me" separate from and against the world. Fritz Kunkel has developed in many volumes an entire system of psychology based upon this unity, called, by him, "We Psychology." This, also, is the dominant theme in the writings of Martin Buber, considered by many to be one of the greatest contemporary philosophers, as evidenced in his book, I And Thou, where he speaks for the destruction of false boundaries between men and God.⁵¹

It is this very feeling of isolation--the writer calls it the "minority of one" feeling--that is the source of the infinite loneliness man experiences which causes him to do so many foolish things, in an attempt at compensation. It is

⁵⁰Matthew 10:40.

⁵¹Martin Buber, I And Thou (Edinburgh, England: T. & T. Clark, 1937).

also this same feeling of aloneness which is the source of the impression that he has that he must carry the burden of the world upon his own shoulders. Without the knowledge of a greater Self within to guide and support him, man tends to take on the feeling of responsibility of so many things over which he has no control. He acts, as the Maharshi said, like a person who has many bundles, and when he rides on the train, continues to carry the bundles instead of putting them down and letting the train carry them for him.⁵² Again, it is the ego which declares ownership of these responsibilities which only God alone can carry, bringing with this suffering without end. It is only when the ego surrenders its attempt at sovereignty and allows itself to become an instrument of the Self that "true" happiness can be achieved.

The frequent reiteration by these sages that all men are equal and that the divine spark is in everyone, may explain Jesus' statement in this same discourse, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."⁵³ This is the same statement made by most great sages in some form--that what one does for others, he does for himself, and what he does to others he does to himself. When he respects another's integrity, he

⁵²"Who," op. cit., p. 199. ⁵³Matthew 25:40.

protects his own, while if he violates that of another, he violates his own. Sri Aurobindo put it very simply as, "For this 'myself' is not my personal self but everybody's self as well as mine."⁵⁴

⁵⁴Aurobindo, op. cit., p. 111.

CHAPTER FOUR

SUBJECTIVE AND OBJECTIVE REALITY

The subject of this chapter presents one of the most difficult problems in connection with a real understanding of the concept of Self-realization. Yet, in spite of its difficulty, it is believed to be fundamental to any kind of understanding of Self-realization. This subject has also been the source of more misconceptions about Eastern philosophy on the part of Westerners than any other single concept. Such Eastern expressions as "the world is an illusion," "everything is a void," "nothing really exists outside of the self," "I do not exist," "all knowledge is ignorance," and "I am God," usually leave the Westerner baffled since the objectivity of the world is the only reality most of them can experience.

The duality problem of subjective-objective arises in the ego. It is the ego which gives the identity of "I," and as soon as this identity exists, there must also be the "not I." It is the "I," "me," or "my" thought that here is called "subjective," and the "you," "they," or "it" thought that is called "objective."

The sensory receptors--eyes, ears, nose, taste, and touch--send messages to the brain, which translates them into sensations. The objects to which the senses respond are perceived by the person to be from an external source. This

perception itself is a learned response, dating back to very early infancy. The tiny infant does not perceive any difference between himself and objects. He learns to do so from others. The actual perceptions of the older person, then, are inner experiences which are translated into separate entities of perceiver and perceived object. This translating process is what is called "thinking" in this study.

In what is called "pure" experience, however, there is merely perception, with no thought of perceiver and object. Therefore, it can be said that all experiencing occurs within a person, that perceiver and object are one and the same experience, unless thinking intervenes. But the thinking habit has been so much a part of life that man is not aware that it goes on at all. He firmly believes that the objects to which he reacts are quite separate and distinct from himself, the perceiver. He actually attributes to these objects a separate identity--an independent existence. And along with this independent existence, he endows them with a power and a life which does not belong to them at all. For instance, he says, "that stone hurt me," or "that situation troubles me." Or he may say, "that picture is alive with feeling," or "that scene moved me to tears." The real fact is that all of these reactions occurred within him, the perceiver. One might not deny that what he experienced was in connection with the object. But the actual experience took place entirely within him.

Therefore, when the Easterner makes some statement to the effect that the world is an illusion, or everything is a void, what he seems to be referring to is the fact that the separate identity and power with which he has endowed objects does not exist in them, but is a projection made upon them by the perceiver. What the Westerner says something is, has, or can do, is what he calls an "illusion." This concept might be more easily understood by the Westerner if, instead of calling everything an illusion, the Easterner would say that things are not what one sees them to be. To the Westerner, the word "illusion" has such a connotation of finality without regard to other possibilities that he has difficulty accepting it in connection with his experience, partly, no doubt, because he may tend to confuse "illusion" with "delusion." The statement that all knowledge is ignorance becomes an affront to most Westerners, who value knowledge so highly. The dogmatic assertion tends to cause him to negate the phrase as having any real possibility of meaning. If the statement came as "that which we have always considered to be knowledge is knowledge of a particular kind, but there is another kind of knowledge which is valuable to have," his curiosity might be piqued, and he might be receptive to further elucidation.

Some of the difficulties of East and West understanding each other may arise from the problem of communication--

of semantics. The Westerner tends to think of the Easterner as unrealistic, while the Easterner tends to think of the Westerner as completely "object-oriented." Each bases his opinion on some phrase or action of the other which neither seems to understand very well. When an open-minded Westerner has had explained to him some of the rationale behind the Easterner's statements, he invariably becomes eager to learn more about it. The same seems to be true for an Easterner who is willing to listen to explanations of some of the concepts of the West.

That the subjective-objective duality problem is a universal one is demonstrated by the fact that all religions and philosophies are concerned with it. Their goal, as expressed by the sages, seems to be to eradicate the conception of duality by eradicating its source--the ego--from which thinking arises. Subject-object relationship cannot exist without thought. In religious philosophy the relationship is considered in terms of perceiver and object perceived. The problem seems to be to discover that there is no real difference or separate identities in these two. The Maharshi expressed it as:

The knower is ever greater than the known, and the seer than the seen. That which is known is in the knower, and that which is seen is in the seer . . . Even the great Gods whom the devotees adore and their respective heavens are in the mind alone. Thus everything that the mind thinks of, or thinks it sees, is

inside and not outside.¹

He explains that the initial error comes from taking it for granted that there is an "I" and a "not I," and that once one awakes to the fact that he has been deceiving himself about this,

. . . he shall have little difficulty in accepting at least tentatively the teaching that the world is not an objective reality.²

He explains this by saying that there is a difference between saying that the world exists and saying that it is real. Saying that the world exists acknowledges perceptions and sensations of it. Saying that it is real means giving substance to appearance, and this is the illusion in which one becomes caught.³

"Giving substance to appearance" is accomplished by using words, or labels. For instance, there is on a person's desk a small, round, clay container with grooves around the outer edge. He calls this an "ash tray." He uses it to hold cigarettes and their ashes. It is the form and shape of the object which gives it its utility value for this purpose. The substance from which this object is made is clay. He is aware of the substance from which it is made by his touch, and he is aware of the shape, color, and form of the object with his eyes. He can see thereby that the object has both form and

¹"Who," op. cit., pp. 75-76. ²Ibid. ³Ibid., p. 218.

substance. The form, utility value, and substance of the object are his experiences of it. They are qualities which he attributes to it. But these qualities reside within him, not in the object. Another person may see in this same object an entirely different set of qualities, providing him with a different utility value than it has for this first person. And if he came from a non-smoking culture, he would certainly do so. These qualities would then reside in the other person, not in the object. In the same manner, each person projects qualities and attributes onto everything he experiences--other people, objects, activities, even thoughts and feelings which emanate from himself.

The tendency to differentiate between objects instead of differentiating between reactions to objects is the source of much emotional confusion. The recognition that all "things" are equal, and that it is man's reactions to them that are different, permits a new orientation towards objects --one that does not endow them with an unreal power. The recognition of the equality of "things" does not mean that distinctions cannot be made between them. It means that the distinctions are those of form, and are not substantial or permanent. That man is able to differentiate between "things" is not a function of the "things." It is a function of the "differentiator."

Understanding the relationship between subjective and

objective reality is a most fundamental requirement for understanding any human relationship, as well as for realizing the Self. Jung says that:

Everything that works from the unconscious appears projected on others. These others are not wholly guiltless, to be sure, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person.⁴

He further explains:

We always understand others in the same way in which we understand, or try to understand, ourselves. That which we do not understand in ourselves, we do not understand in others, and vice versa. Thus the way is thoroughly paved to insure that the image we make of another is usually mainly a subjective one. Even an intimate friendship does not in any way guarantee an objective judgement of the other.⁵

How one uses these projections to avoid personal responsibility is explained by him in a way that is vividly recognizable to most people:

The actual existence of an enemy on whom we can pile all our malice means an unmistakable lightening of our conscience. We can then say without the least hesitation who the real culprit is, i. e., it is perfectly clear to us that the cause of misfortune is to be found outside and not in our own attitude.⁶

Interpreting a verse from Lao-Tzu which states that the relativity of all standards depends on the subjective viewpoint, Chuangtse answers a question about how arise the

⁴C. G. Jung, Über Die Energetik Der Seele Und Andere Psychologische Abhandlungen (Zurich, Switzerland: Rascher Press, 1938), p. 61.

⁵Ibid., p. 161.

⁶Ibid., p. 172.

distinctions of high and low, of great and small, and material and immaterial things:

From the point of view of Tao, there are no such distinctions of high and low. From the point of view of individuals, each holds himself high and others low.⁷

Suzuki quotes the great Zen patriarch Hui-neng on the true state of Dhyana, or meditation:

When, outwardly, a man is attached to form, his inner mind is disturbed. But when outwardly he is not attached to form, his mind is not disturbed. His original nature is pure and quiet as it is in itself; only when it recognizes an objective world, and thinks of it as something, is it disturbed. Those who recognize an objective world, and yet find their mind undisturbed, are in true Dhyana.⁸

Here the patriarch makes the distinction between recognizing an objective world and giving it a substance and power which can only disturb the mind, and recognizing an objective world without becoming attached to it, thus allowing an inner tranquility to exist. Alan Watts describes the process of projection when he says that originally the mind did not know itself, and in order for it to become conscious of itself it projected itself into forms and separate things. It cast a shadow upon the external world in order that it might see its own shape. "This," he says, "is how consciousness is achieved." Then he tells how these projections are used and points out the

⁷Lin Yutang, The Wisdom of Lao-tse, op. cit., p. 51.

⁸Suzuki, op. cit., p. 167.

fallacy of such use:

This external world is to a man as his own mind, and his vision of it accords with the state of his mind. But Mind does not discover itself just by creating this reflection, because at first it looks for its true nature in the reflection and not in itself. Thus man looks to the external world for his salvation; he imagines that he can find happiness by possessing certain of its forms. But he can find no happiness in these forms if he cannot find it in his own mind, for it is his mind which makes the forms in the same way as the One universal Mind makes the Many separate beings.⁹

It is inevitable that if one will project inner contents and meaning onto objects, he must thereby become attached to these objects because they carry something that belongs to him. Once he is able to withdraw the projections, the attachment also falls away. The objects are seen merely as objects and not as pieces of himself. It is the attachment resulting from projection that causes man untold miseries and results in many ridiculous acts. Ramakrishna illustrates this in the story about the little boy who, wearing the frightening mask of a lion's head, approaches his little sister and yells hideously. The shocked and terrified sister shrieks in pain to escape from the frightful creature. When the boy takes off the mask, the little girl immediately recognizes him as her brother and runs to him for comforting.

Such is the case with all men [declares the sage]. They are deluded and frightened and made to do all sorts of things by the inscrutable power of Maya, or worldly

⁹Watts, op. cit., p. 25.

attachment, behind which Brahman hides Himself. But when the veil of Maya is removed from the face of Brahman, one does not see in Him a terrible and uncompromising Master, but one's own most beloved inner Self.¹⁰

"Real" consciousness cannot exist until all projections are withdrawn. Therefore, the process of becoming conscious is the process of withdrawing projections. "Consciousness," as it is being used here, means being aware that whatever value one gives to anything outside of himself is a value of his own and is not in any way inherent in the object. When one becomes aware that the value he sees in any object is really a value which is within himself, he can no longer be attached to the object. It doesn't seem, then, that anything that happens to the object happens to him. He is spared thereby the misery of many losses and catastrophes.

Man, however, has very little tolerance for ambiguity. He is troubled if things are not clear-cut and well defined, with all the elements of a situation made known to him. Since it is impossible for him to be aware of all elements and variables in a situation, he attempts to fill the gaps in his knowledge with projections. This gives him the illusion that he knows exactly what he is dealing with, and the feeling that he can cope with it, now that he knows. The fallacy in this attitude is that whenever he fills in some

¹⁰ Ramakrishna, op. cit., p. 41.

gap with a projection that is different from the reality, all that follows is incomplete, inaccurate, and unreal. He ends up filled with consternation at the results. He cannot understand how or where things went amiss. Of course, the blame is usually placed upon the inconsistency of fate without any recognition that the fault may lie in what he added to the picture which didn't belong there in the first place. Whenever he does not know all the facts of a situation, he is inclined to add a few of his own, or accept anything someone else might say about it that sounds plausible. This is the way rumors get started, and are then believed to be "facts." The tremendous development of man's "scientific" attitude with its marvelous integrity concerning subjective detachment has in no way prevented him from being certain that he knows what other people are thinking or what their true character is. As a matter of fact, most people are more pre-occupied with what others are thinking--something it is virtually impossible to determine--than with their own thinking, which is the only thing that can have real value to them. There is plenty of evidence for the attachment people have for their own ideas about what other people think.

While the mechanism of projection can be, and frequently is, one of the greatest sources of human difficulties, it also can become the means of salvation. Since man does not know the contents of his own unconscious--the nature

of the Self--any means by which this can be revealed to him would be a welcome boon. Projection provides him with this opportunity. If he can realize that whatever he sees in the objective world is a reflection of something in the inner world, it would be possible to determine a great deal more about the nature of this inner world. The analogy of the mirror is used to illustrate how this can be accomplished. One knows that if he wants to see what his face looks like, he must look in a mirror. In fact, the only way he can ever see his own face is by means of something which will reflect it to him. Yet, no one would think of trying to shave the face or comb the hair one sees in the mirror. He recognizes that what he sees in the mirror is only a reflection of his own face. He uses the reflection to guide his hand to his own face or hair, thus being able to accomplish something that would be very difficult without this aid. If he could see the objective world as a reflecting surface which can reveal to him that which he cannot see behind him, and use the reflections to guide him in his daily living, he would then be on the way to becoming "whole." Whether what he sees out there exists there or not is immaterial to this process. As far as he is concerned, it exists only as long as he sees it there. Did the image of his face remain in the mirror after he left it? Would it ever be possible for him to determine whether it did or didn't? Does it really matter

to him whether it does or doesn't as long as it is always there when he stands in front of it? Is it really vital to his existence to determine whether the light actually goes off when he closes the refrigerator door?

The whole "spiritual versus material" duality problem that all religions contend with seems to be an attempt to clarify the vision on this point of subjective and objective reality. The preachings on denial of the material in favor of the spiritual might more accurately be presented as the need to learn that the values man gives to material things do not reside in them, but in himself; that to find the real values, he must see material things as carriers of his unconscious values rather than intrinsically valuable entities. When he is able to do this, he can become free of the "tyranny of objects," and give them their objective value only. Then he can contend with them as merely objects, and action becomes a free-flowing process.

Material things are here. They are all around, and man must contend with them every minute of his existence. To preach denial of their existence, as many religionists do, is as offensive to an intelligent person as it is to declare that the whole world is an illusion. Yet, it is being done all the time in most Western religions. That objects exist is an undeniable fact. That they contain the values man endows them with is questionable, to say the least. The way he uses

these objects is the important thing, just as the manner in which he uses the mirror is important. The proper use of material things seems to be determined by how much understanding of himself he can get from them.

While the understanding of subjective-objective reality is fundamental to the achievement of Self-realization, there are other factors involved in the individuation process which are worthy of careful consideration. These will be discussed in the following chapter.

CHAPTER V

PREREQUISITES FOR DISCIPLESHIP

A. Introduction	155
B. The Qualities and Qualifications for Discipleship .	155
C. The Need For A Teacher	164
D. The Nature of the Learning Process	167
E. Humility	170
F. Silence	180
G. Obstacles Which Must Be Removed	184

CHAPTER FIVE

PREREQUISITES FOR DISCIPLESHIP

A. INTRODUCTION

Before one can hope for any chance of progress in the search for Self-realization, it has almost universally been regarded as important to know something about the necessary prerequisites so they can be acquired, as well as the obstacles, so they can be removed. It is also valuable to learn as much possible about the nature of the learning process itself, especially with regard to any possible positive efforts that can be made.

Does it make any difference what "kind" of person undertakes the journey? Or what state he is in? May some expect to have greater hopes for "success"? How far should one expect to be able to travel along this path? What are the obstacles in the way of achieving success, and how can one remove them? These questions will be considered in this chapter.

B. THE QUALITIES AND QUALIFICATIONS FOR DISCIPLESHIP

While it may be true that all men are equal in their inherent goodness and in their potentiality to realize this in their lives, not many of them seem to do so. Just because one is born with this potential, it doesn't necessarily

follow that he will develop it to any great extent. It is important to remember that each person is born with just the potential. There is no evidence of an inherited accumulation of wisdom in the new-born babe. Each starts out, in a sense, tabula rasa. What wisdom is written on that empty page during the person's lifetime seems to depend mostly upon the individual effort. In other words, each person must find for himself, based upon his own experience, if it is to do him any real good, the answers to life's great problems--and, of course, it always seems to turn out to be the hard way. As a matter of fact, there just doesn't seem to be any easy way to do this.

In reviewing what the sages say about this subject, several important qualities and qualifications which are necessary for discipleship seem to emerge quite clearly. The first, and apparently the most significant, is that of suffering. There seems to be general agreement among them that no one embarks upon this path unless he is forced to do so, and one of the greatest forces pushing toward Self-discovery is the inner suffering a person undergoes because he is split off from himself. A second point that is emphasized is the need for a single-mindedness of purpose which allows for no deviation from the narrow and arduous path. Another quality that each of them claims is essential is that of patience. They also agree that a high degree of

moral character is basic to success. In other words, while this process will make the weak strong, there is no place for weaklings in it. The need for a teacher is stressed, as well as the importance of finding the right kind of teacher, and having the correct attitude towards him. The final point is that the degree of "willingness" determines whether and when individuation will occur.

The writer believes it is necessary to make an important distinction in connection with willingness. Almost anyone will agree that he is "willing" to achieve a higher degree of happiness. Certainly, how willing he is has much to do with if and when he gets there. To the degree that he is willing to sacrifice all ego desires, all preconceptions, all efforts to control life, he can expect certain results. The determination of the degree of willingness is in itself a tremendous task. One must explore more and more deeply into his motivations before he arrives at the point where he is certain that he is completely willing to sacrifice whatever is necessary for the treasure. The distinction to be made is that success does not depend on willingness alone. There is another factor, which is called readiness, that seems to play a big part in the picture. It could be said like this: Without complete willingness, readiness cannot exist. On the other hand, complete willingness does not necessarily bring with it readiness. A man might be

completely willing for the transformation to take place, but what is also called the Grace of God--which is equated here with readiness--is what determines when the transformation will happen. It is these two processes, in a sense dependent upon each other, and in another sense independent of each other, which cause a great deal of anguish in the disciple who, after considerable labor and suffering, arrives at the completely willing state--and nothing happens. This is the point where patience and forbearance are essential. The very fact that the disciple is anguished over the lack of desired results indicates that there is still some of the old ego left in him.

I know perfectly well that pain and suffering and struggle and excesses of despair are natural--though not inevitable on the way--not because they are helps but because they are imposed on us by the darkness of this human soul out of which we have to struggle into the light . . .¹

says Sri Aurobindo. But he has little use for despondency over the troubles of life which, says he, "cannot be anything but an obstacle. The Gita specially says, 'Practise the Yoga with an undespondent heart.'²

That suffering and the great desire to get rid of it is a necessary qualification for discipleship is claimed by

¹Sri Aurobindo, Letters of Sri Aurobindo (Pondicherry, India: Sri Aurobindo Ashram Press, 1949), p. 200.

²Ibid.

each of the sages. The Maharshi, in response to a question about the qualifications of the right disciple, answered, "Immense desire to be rid of the misery and to gain happiness; equal repulsion to any other enjoyment in the world."³ In discussion Confucianism, Lin Yutang said that all great artists, religious leaders, and social reformers have come out of the most profound struggles which they fought bravely--perhaps with tears and with bleeding hearts. Because, unless you eat your bread in sorrow, you cannot taste of real life. He adds, "Mencius is right when he says that when Heaven wants to perfect a great man it tries him in every possible way until he comes out triumphantly from all his painful experiences."⁴

Ramakrishna said much the same thing:

Iron must be heated again and again and hammered a hundred times before it becomes good steel. Then only it becomes fit to be made into a sharp sword and can be bent in any way you like. So man must be heated several times in the furnace of tribulations and hammered with the persecutions of the world before he becomes pure and humble, and fit to enter the presence of God.⁵

Jung speaks of it in terms of development of the personality: No one, says he, approaches the task except

³Sri Ramana Maharshi, Spiritual Instruction (Tiruvannamalai, India: Jupiter Press Ltd., 1954), p. 7.

⁴Lin Yutang, The Wisdom of Confucius, op. cit., p. 6.

⁵Sri Ramakrishna, The Sayings of Sri Ramakrishna (Madras, India: Sri Ramakrishna Math., 1954), p. 135.

with the greatest need for it:

No one develops his personality because someone told him it would be useful or advisable for him to do so. Nature has never yet allowed herself to be imposed upon by well-meaning advice. Only coercion working through causal connections moves nature, and human nature also. Nothing changes itself without need, and human personality least of all. It is immensely conservative, not to say inert. Only the sharpest need is able to rouse it. The development of personality obeys no wish, no command, and no insight, but only need; it wants the motivating coercion of inner and outer necessities. Any other development would be individualism. This is why the accusation of individualism is a cheap insult when it is raised against the natural development of personality.⁶

When Jesus was seen eating with the publicans and sinners, the Pharisees complained to his disciples about it. When he heard this, he said to them:

They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth--I desire mercy, and not sacrifice--for I came not to call the righteous, but sinners.⁷

To illustrate the point of the degree of suffering bringing commensurate rewards, there is the story about the woman sinner who came to Jesus when he was being entertained by a Pharisee. She anointed Jesus with ointment, wiped her tears from his feet with her hair, and kissed his feet. The Pharisees asked Jesus why he would let a sinner like this woman do this for him. He answered, "A certain lender had

⁶C. G. Jung, Wirklichkeit Der Seele (Zurich, Switzerland: Rascher Press, 1934), p. 189.

⁷Matthew 9:12-13.

two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?" The Pharisees answered the one that was forgiven the most. Jesus then told him how much more the "sinner" had sacrificed for him than had his host and added, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."⁸

How suffering can become a necessary prerequisite to Self-realization is demonstrated in the saying "Man's extremity is God's opportunity." Eligibility for enlightenment can be contained in a crisis or breakdown, especially if it is recognized that the old way of functioning is what has broken down, and that the illusions are discovered to be illusions. Whether crisis is self-imposed, externally imposed, or aroused by a teacher, it must be there. It is doubtful if anyone ever found his inner reality without this prerequisite.

Some of the crises precipitating this search, as encountered in the psychotherapist's office, are death or the critical illness of a loved one, loss of a job or financial security, loss of a lover, break-up of a marriage, getting into trouble with outer authorities--the boss, or the law--a

⁸Luke 7:36-50.

"sickness unto death" of previously honored values which have been discovered to be false--but with nothing to replace them, acute boredom in the face of innumerable possibilities for distraction, falling in love with another person's wife or husband, pregnancy out of wedlock, living an overdeveloped function to the neglect of another, over- or under-reaching in accordance with one's real capacities. Crises are important in man's life because they constellate a complex of emotions he does not experience ordinarily, and they call upon the as yet undeveloped potential within him in order to insure a more integrated life.

Single-mindedness of purpose, patience and perseverance are of primary importance as prerequisites for discipleship. The Maharshi said that the only way to find the Self is "to have a sustained and one-pointed resolve in that direction." He adds, "the seeker of the real Self must have as much perseverance and patience as is involved in attempting to dry up the ocean by removing water from it drop by drop."⁹ Jung said:

For the discovery of the truly individual elements in ourselves, a fundamental and unflinching reflection is required; and then, suddenly, we become aware of the immense difficulty of the task which individuality

⁹"Who," op. cit., p. 157.

necessarily entails.¹⁰

Ramakrishna said that:

There are pearls in the deep sea, but you must hazard all perils to get them. If you fail to get at them by a single dive, do not conclude that the sea is without them. Dive again and again, and you are sure to be rewarded in the end. So also in the quest for the Lord, if your first attempt to see Him proves fruitless, do not lose heart. Persevere in the attempt, and you are sure to realize Him at last.¹¹

The moral qualities that are required as a basis for the search are described by the Maharshi as Truth and Goodness, which include:

. . . fearlessness, clear thinking, meditateness, readiness to give, control of mind and body, reverence to whatever is holy, love of truth, straightforwardness, non-injury, forbearance, not telling tales, compassion, freedom from greed, gentleness, shrinking from wrongdoing and not being capricious.¹²

Alan Watts, in discussing how the all-inclusiveness of Zen is sometimes taken for an excuse for pure libertinism, says that training in self-discipline must come first; yet:

Morality is valuable so long as it is recognized as a means to an end; it is a good servant, but a terrible master. When men use it as a servant, it enables them to adapt themselves to society, to mix easily with their fellows, and most especially it permits freedom for spiritual development. When it is their master, they become bigots and conventional ethical machines. But as a means to an end it makes social existence possible; it

¹⁰C. G. Jung, Two Essays On Analytical Psychology (New York City: Dodd, Mead & Co., 1928), p. 162.

¹¹Ramakrishna, op. cit., p. 30.

¹²"Who," op. cit., p. 185.

guarantees men against obstruction from their fellows, and while it does not of itself produce spiritual understanding, it provides the necessary freedom for spiritual development.¹³

C. THE NEED FOR A TEACHER

The necessity for a teacher, or Guru, is accepted by many, though to varying degrees. Jung says, for instance:

The process of psychological differentiation is no light work, it needs tenacity and patience. . . . As alchemical symbolism shows, a radical understanding of this kind is impossible without a human partner. A general and merely academic "insight into one's mistakes" is ineffectual, for then the mistakes are not really seen at all, only the idea of them. They show up acutely when a human relationship brings them to the fore and when they are noticed by the other person as well as by oneself. Then and then only can they really be felt and their true nature recognized. Similarly, confessions made to one's secret self generally have little or no effect, whereas confessions made to another are much more promising.¹⁴

Those who have arrived at the stage of enlightenment without the aid of a teacher, master, guru, psychoanalyst, or some kind of a guide (not necessarily a person, either), are very rare. Most people feel the need of the assistance of another in this quest. It seems to be necessary that the teacher be one who himself has travelled this path, and has

¹³Alan Watts, The Spirit of Zen (London, England: John Murray, 1936), p. 63.

¹⁴C. G. Jung, Die Psychologie der Übertragung (Zurich, Switzerland: Rascher Press, 1946), p. 212.

had some experience with the problems of guiding others. Although it is a highly personal experience for the individual disciple, it is probably better that he have an impersonal and experienced guide who has no vested interest, as relatives, friends, and others might have in the individual.

Sri Aurobindo feels that a Guru is necessary even though the disciple may be destined to leave him behind. Also, even though all Gurus are "one" in the Divine, each is fitted for the needs of some special disciples, and having come to a Guru, one must show him absolute fidelity. What is more, imperfections in the Guru are unimportant, because, "if you have the faith . . . you can contact the Divine through him, attain to spiritual realization, even before the Guru himself." But, "from a humbug you can get nothing but humbuggery. He must have something in him which makes the contact with the Divine possible."¹⁵ Jung says, of the choice of teacher:

An inferior man is never a good teacher. But he can conceal his injurious inferiority, which secretly poisons the pupil, behind an excellent method or an equally brilliant intellectual capacity.¹⁶

Of the well-matched student and teacher, Ramakrishna has said, "The Guru is a mediator. He brings man and God

¹⁵Aurobindo, op. cit., p. 250.

¹⁶C. G. Jung, Psychologische Typen (Zurich, Switzerland: Rascher Press, 1921), p. 27.

together, even as a matchmaker brings together lover and beloved."¹⁷ And Jung describes the psychoanalytic process as enabling a man to "see" what is there for him.¹⁸ But in another place, he states that "no effort made by the doctor can provoke the experience of transformation."¹⁹

The responsibility of the teacher is, of course, a great one. Of his own role as a teacher, Jung summarizes:

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion--be it suggestion, insinuation, or any other method of persuasion--ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation.²⁰

And teaching other psychotherapists at the C. G. Jung Institute in Zurich, he added another comment on the teacher's education:

Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is

¹⁷Ramakrishna, op. cit., p. 214.

¹⁸C. G. Jung, Paraselsica (Zurich, Switzerland: Rascher Press, 1942), p. 27.

¹⁹C. G. Jung, Foreword to D. T. Suzuki, An Introduction to Zen Buddhism (New York: Philosophical Library, 1950), p. 32.

²⁰C. G. Jung, Psychology And Alchemy (New York: Pantheon Books, 1953), p. 32.

why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories, but your own creative individuality alone must decide.²¹

On another occasion, he made a profound statement about the "real" way to learn psychology:

The man who would learn the human mind will gain almost nothing from experimental psychology. Far better for him to put away his academic gown, to say good-bye to the study, and to wander with human heart through the world. There, in the horrors of the prison, the asylum, and the hospital, in the drinking-shops, brothels, and gambling halls, in the salons of the elegant, in the exchanges, socialist meetings, churches, religious revivals, and sectarian ecstasies, through love and hate, through the experience of passion in every form in his own body, he would reap richer store of knowledge than text-books a foot thick could give him. Then would he know to doctor the sick with real knowledge of the human soul.²²

As have all the other sages, Jesus makes no end distinction between the teacher and disciple: "The disciple is not above his teacher, but everyone when he is perfected shall be as his teacher."²³

D. THE NATURE OF THE LEARNING PROCESS

The nature of the learning process is very much tied up with the nature of the teaching process. Two essential

²¹C. G. Jung, Contributions To Analytical Psychology (New York City: Harcourt, Brace & Co., 1928), p. 301.

²²C. G. Jung, Two Essays On Analytical Psychology (New York City: Dodd Mead & Co., 1928), p. 2.

²³Luke 6:40.

features about the teaching and learning process seem to emerge. One is, as Jung suggests, that the teacher cannot "teach" one anything. He can only reveal what he sees for the other to take or leave. Logically enough, the other feature is that no one can learn anything from a teacher. What he actually learns is from the experience he has while he travels the path pointed out by the teacher. In other words, the teacher cannot "give" enlightenment to the disciple, nor can the disciple "get" it from the teacher. The Maharshi explains that all anyone can do is to help one remove the ignorance that hides the truth. This he compares with someone going to a lake with a cup and sitting beside it praying for the cup to fill up with water. One might sit there for a thousand years, but it is certain that until he leans forward and dips the cup into the water, nothing will happen. Even then, one must make certain that the cup is not full of rubbish. "Most cups are!" he says. How then to obtain this perfect state? How does one empty the cup of rubbish? The Maharshi answers, "Be. Just be your real self, that's all." This sounds easy, but when one tries, it does not seem so easy. Is there no method?

Method! Well what exactly do you mean by method? Sitting on the floor and concentrating on the navel? Or blowing the wind out of alternate nostrils? Or repeating some incantation one score and eight times? (While these things may help prepare one, they do not bring about enlightenment. Then, what to do?)

You must just BE, and to be you must know the "I" that is. To know that "I" just go on enquiring "Who am I?" Don't take any notice of anything except the "I"; throw everything else away like the rubbish out of the cup. And when you have at last found that "I," BE.²⁴

In response to a question concerning the Yoga method of learning, he said, "The Yogi tries to drive his mind to the goal, as a cowherd drives a bull with a stick, but on this path the seeker coaxes the bull by holding out a handful of grass."²⁵

Suzuki said:

As to the opening of Satori, all that Zen can do is to indicate the way and leave the rest all to one's own experience--that is to be done by oneself and without another's help. With all that the master can do, he is helpless to make the disciple take hold of the thing unless the latter is inwardly fully prepared for it.²⁶

Confucius spoke of a qualified teacher and the process of learning in this way:

With the knowledge of the reasons for success in education and the causes of its failure, the superior man is then qualified to be a teacher.

Therefore in his teaching the superior man guides his students but does not pull them along; he urges them to go forward and does not suppress them; he opens the way, but does not take them to the place. Guiding without pulling makes the process of learning gentle; urging without suppressing makes the process of learning easy; and opening the way without leading the students to the place makes them think for them-

²⁴Niranjanananda Swami, op. cit., pp. 246-7.

²⁵Brunton, op. cit., p. 36.

²⁶Suzuki, op. cit., p. 96.

selves. Now if the process of learning is made gentle and easy and the students are encouraged to think for themselves, we may call the man a good teacher.²⁷

Sri Aurobindo says that Brahman will not hunt after the disciple, "you must do everything for yourself."²⁸

E. HUMILITY

In an earlier section, humility was declared to be the spiritual medicine that could cure the greatest part of man's unhappiness. It would seem obvious also that the availability of this "medicine" is a necessary prerequisite for Self-realization. What is "humility"?

Arrogance and pride seem to have a natural evolution in man's life. From the time he was a child, he was encouraged to question, to doubt, to be skeptical, and to demand proof. The child also developed another kind of doubt because most adults do so much lying to children. Soon enough, the child discovered these falsities and out of defense learned to doubt many things that came from adults.

Arrogance and pride can be described in this context as "closed-mindedness" while humility can be considered "open-mindedness." Many people confuse humility with self-

²⁷Lin Yutang, The Wisdom of Confucius, op. cit., p. 247.

²⁸Aurobindo, op. cit., p. 250.

humiliation and therefore shy away from the concept. There is, of course, a vast difference between the two.

Humility is the one medicine that sages all agree upon as that which can heal the ailing spirit. The Maharshi expresses it as:

Two are the indispensable virtues the aspirant must possess: they are absolute sincerity and innate humility. Without the former, it is perfectly clear that there can be no approach at all to Truth; without the latter, Wisdom becomes unattainable, in spite of every endeavor the aspirant may make and in spite of the highest intellectual equipment he may possess.²⁹

He adds that the man with humility is never upset by what the learned may say contrary to his conviction. This man has won half the battle even before the bugle is sounded.

Pride is born of ignorance, it clouds the vision and leads one to darkness and destruction. Humility is born of understanding, it imparts Wisdom and leads one to Light and Liberation.³⁰

W. J. Gabb writes, "If we want to see things differently, we have first to be different. That is why the Buddha said, in effect, 'first be what I am and then you will see what I mean.'" He ends a discussion on the necessity for humility with:

In the metaphor of Christianity, as we voluntarily accept the crucifixion of egoistic impulses on the cross of matter, so we redeem the world by creating it afresh

²⁹Sri Ramana Maharshi, The Song Celestial (Tiruvannamalai, India: Jupiter Press Ltd., 1951), pp. 21-22.

³⁰Ibid.

in the original purity and harmony which, long since, we looked upon and saw that it was good.³¹

It was the sixth Zen Patriarch who said:

If thou comest for the faith, stop all thy hankerings. Think not of good, think not of evil, but see what at this moment thy original face doth look like, which thou hadst even prior to thy own birth.³²

A popular Zen conversation seems to speak eloquently to the subject:

Nan-in, a Japanese master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he could no longer restrain himself. "It is overfull. No more will go it!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"³³

Ramakrishna tells what real pride is and what false humility is when he says, "No pride is pride that expresses the glory of the soul. No humility is humility that humiliates the self." Then he illustrates how arrogance operates in man's life:

On two occasions the Lord smiles. First when the doctor comes to the bed-side of a patient who is

³¹Gabb, op. cit., pp. 41-42.

³²Suzuki, op. cit., p. 71.

³³Reps, op. cit., p. 19.

seriously taken ill and is about to die, and says to his mother, "Why, madam, there is no cause for anxiety at all. I take upon myself the responsibility of saving your son's life." Next, He smiles when two brothers, who are busy partitioning their land, take a measuring tape, put it across the land and say, "This side is mine, that side is yours."³⁴

Confucius spoke at great length and in many ways about the necessity for humility and the dangers of arrogance. A typical statement is, "Do not worry about not holding high position; worry rather about playing your proper role. Worry not that no one knows of you; seek to be worth knowing."³⁵

And Jung said:

An inflated consciousness is always egocentric and conscious of nothing but its own presence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead.³⁶

The child has a natural curiosity about everything about himself. He also has a way of accepting what he finds with a faith that seems unattainable to most adults. In their discussions of humility, many of the sages use the child, or the child-like state, as an example of real humility, or

³⁴Ramakrishna, op. cit., p. 51.

³⁵James R. Ware, The Savings of Confucius (New York: Mentor Books, 1955), p. 36.

³⁶C. G. Jung, Psychology and Alchemy, op. cit., p. 563.

unquestioned acceptance of experience. Jesus gives an example of this in the Synoptic Gospels where it is said:

In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven?

And he called to him a little child, and set him in the midst of them, and said,

Verily, I say unto you. Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.³⁷

If one considers the kingdom of heaven as a synonym for the Self-realized state, and the question "Who is the greatest?" as trying to determine by what means one achieves this state, Jesus' answer simply means that in order to find enlightenment, one must rediscover the humble child-like state he once possessed.

In a collection of his conversations, the Maharshi emphasizes the childlikeness of the Guru:

A child and a sage are similar in a way. Incidents interest a child only as long as they last. It ceases to think of them after they have passed away. . . . So it is with the sage.³⁸

³⁷Matthew 18:1-5.

³⁸Sri Ramanasramam, Talks With Sri Ramana Maharshi (Madras, India: Jupiter Press Ltd., 1955), III, 4.

And Lao-Tzu wrote:

He who is aware of the Male
But keeps to the female
Becomes the ravine (receptive principle) of the world.
Being the ravine of the world,
He has the original character which is not cut up,
And returns again to the innocence of the babe.³⁹

Mencius defined the "great man" as "one who has not lost the heart of a child."⁴⁰ "Life is lived with the spontaneity of a babe in arms," said W. J. Gabb. "In fact, the student of Zen aspires to be a child in the life of the spirit."⁴¹

Ramakrishna tells why the child-like faith is so important as a prerequisite to discipleship:

Unless one becomes childlike in faith, it is difficult to realise God. If the mother says to the child, "He is your brother," the child fully believes that the person referred to is really its brother. If the mother says, "Don't go there, there is a boggy," the child is indeed convinced that there is a boggy. God is moved to pity when He sees in a man that kind of childlike faith. None can attain God with the calculating nature of the worldly-minded.⁴²

Jung says that deeply rooted in the psyche of man is the archetype of the child which must be brought into consciousness in order to achieve wholeness. He explains:

³⁹Lin Yutang, The Wisdom of Laotse, op. cit., p. 160.

⁴⁰Lin Yutang, The Wisdom of Confucius, op. cit., p. 283.

⁴¹Gabb, op. cit., p. 58.

⁴²Ramakrishna, op. cit., p. 161.

Consciousness guarded round about by psychic powers, or sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man's wholeness. The "child" is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end. The "eternal child" in man is an indescribable experience, an incongruity, a disadvantage, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.⁴³

Poverty is another important concept related to humility. Poverty, in this sense, refers to complete non-attachment to anything, whether it be material possessions or cherished ideas. Suzuki quotes a Jesuit, Rodriguez, in regard to the virtue of obedience:

A religious person ought in respect to all things that he uses to be like a statue which one may drape with clothing, but which feels no grief and makes no resistance when one strips it again. It is in this way that you should feel towards your clothes, your books, your cell, and everything else that you make use of

Suzuki himself adds:

For your clothes, your books, etc., substitute your griefs, worries, joys, aspirations, etc., which are your psychological possessions just as much as are your physical goods. Avoid using these psychological possessions as if they were your private property, and you are Buddhists living in the Unconscious or with the Unconscious.⁴⁴

Ramakrishna said:

⁴³C. G. Jung and C. Kerényi, Essays On A Science Of Mythology (New York: Pantheon Books, 1949), p. 135.

⁴⁴Suzuki, op. cit., p. 199.

Reverse turns the key to the room wherein God lives. To reach God you have to renounce the world and all. How may one attain God? One has to sacrifice body, mind, and riches to find him.⁴⁵

That poverty is a necessary qualification for entrance into the kingdom is made clear by Jesus:

Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction. For narrow is the gate and straitened the way that leadeth into life, and few be they that find it.⁴⁶

In another place is found the famous statement, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."⁴⁷ It could be added that the same would be true for the learned man who might have much knowledge but very little wisdom or understanding.

One of the conversations frequently quoted by the Taoists refers to poverty as being the real state, while the idea of possessions is an illusion:

"Can one obtain Tao and possess it?" asked Emperor Shun of Ch'en.

"You don't even own your self. How can you possess Tao?"

"If I don't possess my self, who possesses it?"

"Your self," replied Ch'en, "is a body lent to you by the universe. Your life is not possessed by you; it is a harmony lent to you by the universe. Your nature is not possessed by you; it is a natural evolution lent to you by the universe. Your children and grandchildren are

⁴⁵Ramakrishna, op. cit., p. 175.

⁴⁶Matthew 7:13-14. ⁴⁷Mark 10:25.

not possessed by you; they are thrown-off skins (as of snakes or cicadas) lent to you by the universe. Therefore, one goes about without knowing where he is going, stops without knowing what he is holding on to, and eats without knowing how the food tastes. Such activities are merely the working of the yang principle of the universe when it is in dominance. How can you ever possess Tao?"⁴⁸

Not only possessions, but the ego, too, must be shed. Since suffering is declared by the sages to be the result of ego-attachment, which results in ignorance of the real Self, the only way to become free of suffering would be to sacrifice the ego-attachment. This seems to be the essential meaning underlying the paradox "to give up all is to gain all." This being a basic paradox of life, it could be expected that the sages would have something to say about it. And, while most Westerners attribute this statement to Jesus, it has been expressed very clearly and repeatedly many centuries before his era. Lao-Tzu said it in verse:

It is because he does not contend
That no one in the world can contend against him.
"To yield is to be preserved whole."
Thus he is preserved and the world does him homage.⁴⁹

Therefore the sage puts himself last,
And finds himself in the foremost place;
Regards his body as accidental,
And his body is then preserved.
Is it not because he does not live for self
That his Self is realized?⁵⁰

⁴⁸Lin Yutang, The Wisdom of Laotse, op. cit., p. 95.

⁴⁹Ibid., p. 135. ⁵⁰Ibid., p. 73.

The Buddha said, "Foregoing self, the universe grows 'I'."⁵¹ Self also includes knowledge, so he taught that one must forget everything he knows, including his knowledge of Buddhism, in order to become enlightened:

For the Buddha himself declared that his teaching was only a raft with which to cross a river; when the opposite bank has been reached it must be left behind, but so many of his followers mistook the raft for the opposite bank. Yet this negative aspect of Zen, this giving up, is only another way of expressing the positive fact that to give up everything is to gain all.⁵²

It was centuries later that Jesus added, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."⁵³

That complete sacrifice is required for enlightenment is indicated in the two previously quoted parables on the kingdom of heaven, where the man with the pearl and the man with the treasure in the field had to sell all in order to possess them. The same great theme is developed in a conversation between the Maharshi and a disciple revealing the Maharshi's interpretation of the meaning of the crucifixion as expressive of the necessity of a complete stripping of the self if transformation is to be attained:

Maharshi: The body is the cross. Jesus, the son of man, is the ego, or "I-am-the-body" idea. When the son of

⁵¹Watts, op. cit., p. 23.

⁵²Ibid., p. 62.

⁵³Matthew 10:39.

man is crucified on the cross, the ego perishes, and what survives is the Absolute Being. It is the resurrection of the Glorious Self, of the Christ - The Son of God.

Disciple: But how is crucifixion justified? Is not killing a terrible crime?

Maharshi: Everyone is committing suicide. The eternal, blissful, natural State has been smothered by this ignorant life. In this way the present life is due to the killing of the eternal, positive Existence. Is it not really a case of suicide?⁵⁴

Jung, too, interprets the paradox:

If I know and admit that I give myself or give up myself and do not wish to be paid for it, then I have sacrificed my claim, i.e., a part of myself. Therefore every act of giving free from any claim, i.e., giving a fond perdu in every respect, means an act of self-sacrifice. The usual giving which is not paid back is felt to be a loss. But a sacrifice should be like a loss, so that the egotistical claim can definitely no longer exist. The gift should therefore be made as if it had been destroyed. But, inasmuch as the gift represents myself, I have destroyed myself with it, i.e., I have given myself away without any expectation of return. Seen from another point of view, however, this intentional loss is no real loss, but on the contrary a gain, for to be able to sacrifice oneself proves that one possesses oneself. No one can give who does not possess.⁵⁵

F. SILENCE

It may seem strange that "silence" should be a necessary prerequisite for Self-realization. And "silence" as used here is not what is ordinarily meant by the word, but

⁵⁴Sri Ramana Maharshi, Maharshi's Gospel Books I and II (Madras, India: Jupiter Press Ltd., 1939), p. 31.

⁵⁵C. G. Jung, On The Psychology Of Eastern Meditation (London, England: Luzac & Co., 1947), p. 136.

much more so. It is not merely keeping the mouth closed and not speaking. The "silence" referred to here is the equivalent of the Indian "Mouna." This is defined by the Maharshi as:

That State which transcends speech and thought is Mouna; it is meditation without mental activity. Subjugation of the mind is meditation: deep meditation is eternal speech. Silence is ever-speaking; it is the perennial flow of "language." It is interrupted by speaking; for words obstruct this mute "language." Lectures may entertain individuals for hours without improving them. Silence, on the other hand, is permanent and benefits the whole of humanity. . . .By Silence, Eloquence is meant. Oral lectures are not so eloquent as Silence. Silence is unceasing Eloquence. . . . It is the best Language. There is a state when words cease and Silence prevails.⁵⁶

He gives a further explanation of the value and effectiveness of "silence" in a reported conversation with one of his disciples:

Disciple: Why does not Bhagavan go about and preach the Truth to the people at large?

Maharshi: How do you know I am not doing it? Does preaching consist in mounting a platform and haranguing the people around? Preaching is simple communication of Knowledge; it can really be done in Silence only. What do you think of a man who listens to a sermon for an hour and goes away without having been impressed by it so as to change his life. Compare him with another, who sits in a holy Presence and goes away after some time with his outlook on life totally changed. Which is the better, to preach loudly without effect or to sit silently sending out Inner Force?⁵⁷

⁵⁶Sri Ramana Maharshi, Maharshi's Gospel Books I and II, op. cit., pp. 15-16.

⁵⁷Ibid., p. 16.

Here, it seems as though the Maharshi is making a distinction between "preaching" and "teaching." He calls preaching the simple communication of knowledge, or facts. Teaching, on the other hand, seems to be the actual transmission of a power or force which profoundly affects the life of an individual by altering some basic unconscious attitude so that he never sees things in quite the same way again. Lao-Tzu said practically the same thing in a verse on The Softest Substance:

The softest substance of the world
Goes through the hardest
That-which-is-without-form penetrates
That-which-has-no-crevice;

Through this I know the benefit of taking no action.
The teaching without words
And the benefit of taking no action
Are without compare in the universe.⁵⁸

Chuangtse is credited with that famous statement about talking and knowing:

He who knows does not talk, and he who talks does not know. Therefore the sage preaches the doctrine without words.⁵⁹

Another time, when he was talking about arguing, he said:

Therefore, it is said that one who argues does so because he is confused . . . a perfect argument does not employ words. Who is calm and quiet becomes the guide for the universe.⁶⁰

⁵⁸Lin Yutang, The Wisdom of Laotse, op. cit., p. 216.

⁵⁹Ibid., p. 54.

⁶⁰Ibid., p. 223.

Confucius expressed this in almost the same way when he answered someone who had complained that although a certain person may have been enlightened, he lacked eloquence:

Of what use is eloquence? He who engages in fluency of words to control men often finds himself hated by them. I don't know whether Jan Yeung is *lan-at-his-best*, but of what good would eloquence be to him?⁶¹

W. J. Gabb tells that a Zen monk, upon achieving Satori, or enlightenment, would frequently compose a four-line verse expressing the truth as he discovered it and his delight about the discovery, whereas a Westerner would have found it necessary to write a volume to explain his philosophy. He adds:

If only I might be allowed full freedom of expression before a completely understanding audience, I should say all I need to say not in four lines, but in two words, the words, "Ah, this."⁶²

Ramakrishna gives two examples of the state a person is in before he has discovered enlightenment, and what happens to him when he does:

Water poured into an empty vessel makes a bubbling noise, but when the vessel is full, no sound is heard. Similarly, the man who has not found God is full of vain disputation about His existence and nature. But he who has seen Him, silently enjoys the bliss Divine.

So long as the bee is outside the petals of the flower and has not tasted the sweetness of the nectar within, it hovers round humming; but when it gets into the flower, it drinks noiselessly. So long as a man disputes about doctrines and dogmas, he has not tasted

⁶¹ Ware, op. cit., p. 39. ⁶²Gabb, op. cit., p. 28.

the nectar of true faith. Once he tastes that, he becomes silent.⁶³

Sri Aurobindo explained, "Silence does not mean the absence of experiences. It is an inner silence and quietude in which all experiences can happen."⁶⁴

Jesus spoke to the multitude, saying, "Hear me, all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things that proceed out of the man are those that defile him."⁶⁵

G. OBSTACLES WHICH MUST BE REMOVED

One of the necessary prerequisites for Self-realization is the removal of the obstacles, inner and outer, which prevent it from being actualized. While practically everything in this thesis is related to this very subject, in this section it will be dealt with more specifically.

Perhaps the greatest obstacle is man's own "ideas" or false interpretations of life. From his earliest formative years he has had to rely upon outer authorities as a source of information and knowledge, particularly in areas where he has not had any experience. Not having had any experience, and not knowing the real truths, he has had to accept what

⁶³Ramakrishna, op. cit., p. 67.

⁶⁴Aurobindo, op. cit., p. 135. ⁶⁵Mark 7:14-15.

these authorities told him as the truth. If they did not know the truth themselves, or if they distorted it in any way, what he accepted from them was in itself false, and he was stuck with it. While it may be presumed that the sages themselves knew and spoke of the "real" truths, it was often the distortion of such sayings by subsequent religionists, philosophers, and psychologists which gave others wrong ideas about life.

That this distortion will occur is clearly understood by these sages. Jesus warned, "Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead you astray."⁶⁶ And when the Pharisees questioned Jesus as to why his disciples did not follow the traditions of the elders, he answered them with a quotation from Isaiah:

This people honoureth me with their lips;
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.⁶⁷

Then he accuses them of rejecting the commandment of God in favor of keeping a hollow tradition. In the same vein, he prophesies that there will be many who will distort his teachings, warns against them and tells how to recognize them and what to do about it:

⁶⁶Mark 13:5-6.

⁶⁷Mark 8:9.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.⁶⁸

Senzaki, a contemporary interpreter of Zen Buddhism, says:

It is an accepted fact that all major religions have been altered and many of their concepts distorted by those whose lives were allegedly dedicated to the continuation and dissemination of their teachings.⁶⁹

"Why do religions degenerate?" asks Ramakrishna, and explains in his vivid way:

Rain water is pure, but by the time it reaches earth it gets dirty owing to the medium it passes through. If the roofs and the pipes and the channels are all dirty, the water discharged through them must also be dirty. So religion gets defiled by the medium through which it manifests.⁷⁰

If the truth is to be objectified at all, then obviously problems of interpretation will occur, since all viewers (even those disposed to be honest) see a different view. C. G. Jung in his usual deep way questions the very fact

⁶⁸Matthew 7:15-22.

⁶⁹Nyogen Senzaki and Ruth S. McCandless, Buddhism And Zen (New York: Philosophical Library, 1953), p. 8.

⁷⁰Ramakrishna, op. cit., p. 333.

that we do consider "our" weltanschauung, or philosophy of life, to be an objectively valid truth--leading to such intolerable results that, "The same God must help the Germans, the French, the English, the Turks and the heathens, and finally each against each."⁷¹ And W. J. Gabb says in his direct way that:

All through the ages people have been agitating to find out the truth about this or that, while all the time, according to Zen, there is no truth in this or that or anything.⁷²

Yet there are no indications that the present society will change abruptly. Truth is objectified, transmitted, distorted, and the very formulation leads to a great collective human obstacle which is called "intolerance." Jung challenges the fears that theologians have for any other approach than their own to the interpretation of the nature of the soul:

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Or, in a complete contradiction to dogma, is the soul itself a hell from which only demons gibber? Even if this were really so, it would not be any the less convincing; for as we all know, the horrified perception of the reality of evil has led to at least as many conversions as the experience of good.⁷³

An excellent statement concerning intolerance and its effects

⁷¹C. G. Jung, Seelenprobleme der Gegenwart (Zurich, Switzerland: Rascher Press, 1931), p. 329.

⁷²W. J. Gabb, op. cit., p. 60.

⁷³C. G. Jung, Psychology And Alchemy, op. cit., p. 19.

is made by one of the Maharshi's greatest disciples, who writes anonymously under the name "Who." Although it is a long statement, it is impossible to abstract or condense it without doing it violence:

Incidentally it may be noted that the ego itself is the cause of all that vehemence of belief, which engenders fanaticism and intolerance, and a taste for vain and even rancorous controversies. The religious man is ego-ridden, just like his more agreeable brother the sceptic. The latter is indifferent and therefore not disagreeable. But the religious man is rarely at ease, because he sees so many people believing differently from himself. He ardently looks forward to a time when all men shall be of one religion; but he cannot bear to think that that religion shall be in the least different from his own; he would rather that other people should be without any religion, than that they should cherish a religion not his own. Hence it happens that the more intensely religious a man is, the more unpleasant he is likely to be to those who differ from him in religion. If he obtains political power, he will persecute all that profess other religions. This is because religious belief is not inimical to egoism.

The religious man always thinks that his zeal for making converts is a virtue. It is not a virtue at all, but a vice, because this zeal is due to his egoism. He does not say to himself: "This faith seems to be true and good; so it shall be mine till I know better." On the contrary, he says to himself: "This is my faith, and therefore it alone is true, and it is the duty of all men to accept it." Thus his attachment to his own faith is egoistic. That is why there is rancour in his condemnation of other faiths. The existence of those faiths is an insult to him. "Orthodoxy is my doxy, and heterodoxy is the other man's doxy,"--such is his mentality. Thus it happens that many a believer harbours a greater dislike for those that differ from him even slightly, than even for non-believers, or for believers in a totally different religion.

. . . From this we understand that the Sage has no creed of his own; and the reason is that he is egoless.⁷⁴

Another of the obstacles that is considered to be very important as a block to achieving Self-realization is what is called "the improper use of books, names, words or scriptures," or, to use a Zen analogy, "taking the finger for the moon," which means confusing direction for goal. The warning against this danger is expressed continuously through the teachings of the sages. The writer believes that this is probably the greatest of all obstacles and the removal of it is certainly a necessary prerequisite to Self-realization. Quotations by the sages on this subject are innumerable, because every teacher and therapist has had to fend off the tendency of the students or patients to try to make him or the sources they use into the goal itself.

The Maharshi said:

Books, we should remember, are no more than signposts on the road to wisdom that makes us free: that wisdom is not in the books themselves. For the Self that we need to know is within, not outside.⁷⁵

Again, he said: "Bare knowledge as an intellectual attainment will not change character. That may give a lot of 'information' but will not bring about any 'transformation.'"⁷⁶

⁷⁴"Who," op. cit., pp. 92-93. ⁷⁵Ibid., p. 34.

⁷⁶Niranjanananda Swami, op. cit., p. 48.

Buddhists, from the Buddha on, have emphasized the dangers of confusing direction for goal, sometimes by what might be considered to be rather drastic means. The Buddha used the analogy of crossing the river on a raft. The raft, being the means of conveyance, must be discarded upon arrival at the other side. Suzuki says that a basket is welcome to carry our fish home, "but when the fish are safely on the table, why should we eternally bother ourselves about the basket?"⁷⁷

Alan Watts speaks directly to this problem when he says:

Zen was therefore the direct method of approach; it dispensed with external aids to religion as liable to lead people into confusion. Scriptures and doctrines were well so long as they were seen only as aids, and Zen masters likened them to a finger pointing at the moon; he is a fool who takes the finger for the moon. Thus Zen has been summed up as:

A special transmission of Enlightenment outside
the Scriptures;
No dependence upon words and letters;
Direct pointing to the soul of man;
Seeing into one's own nature.⁷⁸

Sri Aurobindo differentiates idealism from realization, saying:

An idealistic notion or religious belief or emotion is something quite different from getting spiritual light. It might turn you towards getting spiritual

⁷⁷Suzuki, op. cit., p. 8.

⁷⁸Watts, op. cit., p. 50.

light, but it is not the light itself.⁷⁹

Ramakrishna, too, must have felt that he had to pound this lesson home. Says he:

While raising a building, the scaffolding is indispensable; but when the work is completed, no one feels the necessity of it. So also image-worship is necessary in the beginning but not afterwards.⁸⁰

and:

The oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself may prove to be of no use to the man who has secured the pearl. So ceremonies and rites may not be necessary for him who has attained the highest truth, namely, God.⁸¹

And, on another occasion:

Can love of God be acquired by reading holy books? In the Hindu almanac it is mentioned that on a particular day there will be twenty Adas (a unit of measure) of rain water. But you will not be able to squeeze out of the almanac a single drop! So also many good sayings are to be found in holy books, but merely reading them will not make one religious. One must practise the virtues taught in such books, in order to acquire love of God.⁸²

Jung reasserts that our need is not to "know" the truth, but to experience it. And on the use of words he says:

It is incredible how people can allow themselves to be bewitched by words. They always imagine that a name can actually create a thing; as if, for instance, we had dealt the devil a serious blow by calling him neurosis.⁸³

⁷⁹Aurobindo, op. cit., p. 90.

⁸⁰Ramakrishna, op. cit., p. 115. ⁸¹Ibid., p. 112.

⁸²Ibid., p. 64.

⁸³C. G. Jung, Wirklichkeit der Seele, op. cit., p. 34.

He says that while--in comparison with the ancients--our fund of knowledge has increased, we are just as narrow-minded and incapable of accepting new ideas, as unready to become disciples, as were the men of the darkest ages of antiquity, having become rich solely in knowledge but not in wisdom.⁸⁴

Trying to figure out the ultimate meaning of life is described by the great Taoist, Chuangtse, as another obstacle to learning. People who try to discover the reason behind the reason behind the reason make the world noisy with their discussions and arguments, wearing themselves out over vain, useless terms. He says, "All these are superfluous and devious growths of knowledge and are not the correct guide for the world."⁸⁵

Related to the problem of improper use of books, and scriptures, in the sense that it is a postponement of "real" work on the individual, there is another obstacle, which, although beautifully clothed and adorned, is in reality one of the most dangerous and formidable traps for man. This trap is called "Social Service." Much has been said in the good books and scriptures about the value of doing good unto others, being "my brother's keeper," honoring a duty to

⁸⁴C. G. Jung, Wandlungen und Symbole der Libido (Vienna, Austria: Deuticke, 1912), p. 21.

⁸⁵Lin Yutang, The Wisdom of Laotse, op. cit., p. 52.

society and fellow man, creating a better world for others to live in, forgetting the self in others, doing "good" works, preaching the "good" word, etc. These "noble" ventures can become traps and pitfalls because it is so easy for the ego to operate in such a process, deciding for itself what is "good," who should benefit by it, when and how one should interfere, how much should be given or done, using, of course, itself as the criterion for the answers to these questions. That the only real help one can be to anyone else is the help he can be to himself is illustrated by the Maharshi in the following conversation with a disciple:

Disciple: Does my Realization help others?

Maharshi: Yes, and it is the best help that you can possibly render to others.

.....

Disciple: Should I not try to help the suffering world?

Maharshi: The Power that created you has created the world as well. If IT can take care of you, It can similarly take care of the world also . . . If God created the world, it is His business to look after it, not yours.

Disciple: Is it not our duty to be patriots?

Maharshi: Your duty is TO BE, and not to be this or that . . . the method is summarized in "BE STILL."

.....

Disciple: Who then is God?

Maharshi: The Self is God. "I AM" is God. If God be apart from the Self, He must be a Selfless God, which is absurd. All that is required is to realize the Self and BE STILL. What can be easier than that?⁸⁶

The sages seem to have realized that what most people consider to be social service is merely the avoidance of the difficult task of serving the Self. Those who get caught in this trap have very good "reasons" for proceeding thus--such as, they owe it to others to raise their status, those who have an advantage in the matter of health, intelligence, and resources have a duty to help others not so well off, and, of course, this provides the chance to show people how well and how faithfully they are fulfilling the dictums of the scriptures. The writer believes that what the scriptures are talking about in connection with "goodness" and "social service" is a resultant of a goal rather than a means to achieving it. The goodness they are in reality speaking of becomes an unconscious goodness which just comes about without any design or predetermination.

This unconscious goodness is that which comes about when the person has realized the Self. This Self being God, and God being good, it can only do good things. Lao-Tzu expressed it in these words, "To arrive there without

⁸⁶Sri Ramana Maharshi, Maharshi's Gospel Books I and II (Madras, India: Jupiter Press, 1939), pp. 34-36.

realizing why it is so is called Tao. There is no greater injury to one's character than practising virtue with motivation."⁸⁷

All of these sages were strongly in accord with this point of view:

Chuangtse:

Nourish your heart. Rest in inaction, and the world will be reformed of itself. Ignore all differences and become one with the Infinite. Ask not about its name, inquire not into its nature, and all things will flourish of themselves . . . You should leave it alone, and search within yourself, and let things fulfill their nature without your interference.⁸⁸

Confucius:

Only those who are their absolute true selves in the world can fulfill their own nature; only those who fulfill their own nature can fulfill the nature of others; only those who fulfill the nature of others can fulfill the nature of things; those who fulfill the nature of things are worthy to help Mother Nature in growing and sustaining life; and those who are worthy to help Mother Nature in growing and sustaining life are the equals of heaven and earth. Great man demands it of himself, petty man of others.⁸⁹

Ramakrishna:

Do you talk of social reform? Well, you may do so after realizing God. Remember, the Rishis of old gave up the world in order to attain God. This is the one thing needful. All other things shall be added to you, if indeed you care to have them. First, see God, and then talk of lectures and social reform.⁹⁰

⁸⁷Lin Yutang, The Wisdom of Laotse, op. cit., p. 203.

⁸⁸Ibid., p. 169. ⁸⁹Ware, op. cit., p. 101.

⁹⁰Ramakrishna, op. cit., p. 7.

Jung:

Because each individual needs upheaval, inner discord, the break-up of the existing order, and renewal, this does not mean that he should force these things upon his fellow men under the hypocritical cloak of Christian love or sense of social responsibility, or any other beautiful synonym for the unconscious urge to personal power. Individual consciousness, the return of the individual to fundamental human nature, to his own being with its individual and social destiny--it is here that the process of healing can begin for the blindness that reigns at the present time.⁹¹

Jesus:

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shall thou see clearly to cast out the mote of thy brother's eye.⁹²

Certainly one of the difficulties a person seems to have in the search for Self-realization is the problem of discriminating between real responsibility and assumed responsibility. One's relationship to his own family looms very large in this connection. This aspect of the problem is called "Who is my family?" from the reply Jesus gave when he was informed that his mother and brother were nearby, waiting for him to finish his sermon so they could see him:

Who is my mother and my brethren? And looking round

⁹¹C. G. Jung, Two Essays on Analytical Psychology, op. cit., p. xiv.

⁹²Matthew 7:3-5.

on them which sat about him, he saith, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.⁹³

On another occasion he said:

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take up his cross and follow after me is not worthy of me.⁹⁴

The usual response to these two passages is to interpret them as a directive to completely reject and deny family and disregard their needs in order to follow the path to salvation. Another common reaction is to consider this a cruel and vicious attitude which one could not adopt even if it meant his salvation. The difficulty here is that people tend to set this up as an either-or proposition, with either alternative impossible. A better approach to understanding these words might be to consider them as allegorical, a demonstration of comparative values rather than opposites.

On the one hand, neglecting to fulfill a request or a demand on the part of a family member, or friends, or some institution, or even a seemingly needy stranger doesn't necessarily mean neglecting duty or responsibility, or violating the Golden Rule. It is perfectly possible that such demands have their origin in another ego that wants to control and dominate, rather than in a real human need. Other

⁹³Mark 3:33-5.

⁹⁴Matthew 10:37-8.

people can have the same kind of ego problems, making it difficult to discriminate between their real needs and ego desire. The essence of the answer to the question "Who is my family?" seems to lie in placing values into a relatively different position, Self-development having the higher priority. When Self-development occurs, along with it comes not only the ability to discriminate between real needs and ego-desires of others, but also the possibility of satisfying real needs so that ego-desires are no longer necessary.

Another aspect of the problem comes from the fact that one tends to hold family and friends separate and apart from the rest of humanity, and therefore he feels he must treat them differently. Perhaps the meaning of the question consists in the lesson that one must treat all of humanity as he does his family and friends, that is, show them the same consideration. Conversely, there are times when if one treated his family and friends with the same consideration he does strangers, his relationships with them might improve considerably.

The sages interpreted this question in somewhat the same way: First allegiance of anyone must be to his own Self. A prime minister asked Lao-Tzu what perfect kindness was. He replied, "Perfect kindness has no regard for particular relations."⁹⁵ This would seem to indicate that it

⁹⁵Lin Yutang, The Wisdom of Laotse, op. cit., p. 67.

operates in all relationships. Ramakrishna said:

Always consider that your family concerns are not yours; they are God's and you are here as His servant, come here to obey His commands. When this idea becomes firm, there remains nothing indeed that a man can call his own.⁹⁶

The Maharshi replied to a question concerning the renouncing of family ties in connection with achieving Self-realization by telling the man that he was not aware of family ties in his sleep:

But now you are aware of the family and feel that it binds you, and think of renouncing it. Do the members of "your" family bind you to themselves, or do you bind yourself to them? It is enough to give up the thought "This is my family." Thoughts change, but not you.⁹⁷

The belief that the highest priority should be given to Self-development if one wants to be able to live a well-regulated family life is even expressed by Confucius--the champion of "filial piety." In discussing the relationship between personal and family life, he said:

What is meant by saying that "the regulation of the home life depends on the cultivation of one's personal life" is this: People usually lose their sense of judgement toward those whom they love, toward those whom they fear, toward those whom they pity and toward those whom they pamper or are proud of. Therefore, there are few people in this world who can see the bad in those whom they like and see the good in those whom they dislike. Hence the saying that "People do not know their own children's faults, as they do not know the imperceptible growth of the rice plants in their fields." That is why it is said that those who do not cultivate their personal life cannot regulate their home life.⁹⁸

⁹⁶Ramakrishna, op. cit., p. 106.

⁹⁷"Who," op. cit., p. 218. ⁹⁸Ibid., p. 145.

CHAPTER VI

INDIVIDUATION

	PAGE
A. Introduction	201
B. The Value of Paradoxes and Opposites	202
C. The Acceptance of Life--Non-resistance	208
D. Statements on the Way To Achieve Self-realization .	213
E. The Use of Prayer and Worship	222
F. Achieving Self-realization in the Everyday World . .	231

CHAPTER VI

INDIVIDUATION

A. INTRODUCTION

In this chapter, some of the essential features of the individuation process will be discussed. A more complete exploration of the place of paradoxes and opposites in the process is important for understanding some of the mysteries that are involved in the transformation, or, as Christianity calls it, the "conversion," from one orientation to another.

The acceptance of life, with special emphasis on the non-resistance feature, as necessary to the individuation process is discussed also. Some practical techniques are presented as the sages have outlined them, as well as an explanation of how and why these techniques are effective. The use of prayer and worship as techniques is dealt with separately because of the great emphasis all religions place upon them. All such methods can be the most important means of growth, but if not clearly understood they could likewise become sizeable obstacles.

Whether this process is available to everyone in the ordinary pursuits of living in this present-day world is an important and recurrent question. Does it require a special kind of personality or character structure? Are there any

stages of development one must go through before he can embark upon the process? Is enlightenment or the ability to have direct experience reserved for only certain people with special qualifications? These, as well as other questions, are discussed in the section on "Achieving Self-realization in the Everyday World."

B. THE VALUE OF PARADOXES AND OPPOSITES

An earlier reference to paradoxes and opposites (Introduction, pp. 12-13) indicated how necessary an acceptance of them is to the individuation process. The essence of transformation is very much of a mystery (Jung calls it the "Mysterium Magnum"). To be able to experience a "Self," which cannot be conceptualized, by means of the only tool that is available--the intellect--is in itself a paradox. However, the rule of destroying poison with poison and removing slivers with other slivers (needles) could be applied here. When one is ill from the poison foreign to the system which has been generated by a germ, a medicine which is also foreign to the system is introduced to combat the poison. In the same way, it may be possible to solve the paradox of experiencing the Self with the use of other paradoxes.

The essence of thinking is to discriminate--to analyze; and the sharper the knife of discrimination, the finer are the points to be analyzed. However, a function or attribute

of the Self can no more understand the nature of that Self than the knife can understand the nature of the person who cuts with it. Both can be only tools of the user. And here is where the paradox can be of the greatest value. By definition, a paradox is a statement declaring two conflicting propositions to be true, a fact which the intellect declares to be absurd. Try as it will, the intellect is unable to reconcile the opposing propositions into an acceptable thesis. Therefore, in order to make sense out of the paradox, a certain amount of reflection is required, where it is considered from every possible point of view in an attempt to understand the meaning it contains. If one reflects upon it long enough, something occurs like the pieces of a picture puzzle falling into place, giving the picture a single entity with definite meaning.

This something which occurs is what is referred to here as the operation of the "intuitive function," a function which permits the perception of meaning which the intellect is incapable of perceiving. The intuitive function is a non-rational one; no one seems to know where it comes from, or how it arrives at its conclusions. There are no logical steps from basic premise leading to a logical conclusion. An intuition occurs in a flash, seemingly out of nowhere. It is through this function, and this function only, that the Self can be perceived and experienced. And, since it is an

intuitive experience, by its very nature it cannot be conceptualized or communicated. It can only be experienced. This fact is very frustrating on two counts. One is that people are fond of revealing the important things that happen to them, and the other is that they are unable to "teach" anyone what they have learned from the experience. The very description of the process given here cannot be completely meaningful to anyone unless he is able to perceive the contents on an intuitive level.

As was stated above, the essence of transformation is very much a mystery. Transformation, as used here, means changing from a state of ignorance or unawareness of the Self to one of understanding and experiencing of this Self. It is a mystery, meaning "not explainable in intellectual terms," because its operation takes place on an entirely different level of experience. It cannot be expected that a function from one level of experience could be used to understand an entirely different level of experience. This again would be like trying to measure distance in pounds. It cannot be done, nor does it make any sense to try. The change from ignorance to understanding that transformation implies is embodied in the simple awareness that one is "trying to measure distance in pounds," and that he needs to find the correct measuring unit for distance, and learn how to use it well. While the word "simple" is used here, it does not

mean that this process is in any way an easy one. Simplicity must not be confused with ease, although it may be true that the simpler one can keep it, the easier it might become.

Jung indicates the value of the paradox in the quest for spiritual growth when he says:

Oddly enough, the paradox is one of our most valued spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or reduces its paradoxes. But their multiplication enriches, because only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible.¹

Ramakrishna seems to have implied that Self-realization is possible only by means of the paradox when he said, "The Eternal is to be reached by means of the non-eternal, the Real through the help of the unreal, and the noumenon through the help of the phenomenon."² There is also the paradoxical statement of Confucius, which translated literally says, "Know, know; don't know, don't know--that is to know."³ In the context that he used it, the word "know" referred to knowledge gained by experience, while all other knowledge referred to hearsay. Thus the statement could be rephrased as "The essence of knowledge is to know what you really know,

¹C. G. Jung, Psychology And Alchemy, op. cit., p. 18.

²Ramakrishna, op. cit., p. 335.

³Lin Yutang, The Wisdom of Confucius, op. cit., p. 33.

which only can be that which comes from experience, and to be aware that you really do not know anything else."

Lao-Tzu, who taught mainly by means of paradoxes, has many verses in his Tao Te Ching which not only indicate the nature of the real Self, but also describe the means of achieving realization. While this may be true of his verses, the information they contain can be gained only through the intuitive function. This requires considerable reflection before the intellect finally exhausts itself and allows the intuition to operate. One of his verses is called The Futility Of Contention:

To yield is to be preserved whole.
 To be bent is to become straight.
 To be hollow is to be filled
 To be tattered is to be renewed
 To be in want is to possess
 To have plenty is to be confused.

Therefore the Sage embraces the One
 And becomes the model of the world.
 He does not reveal himself,
 And is therefore luminous.
 He does not justify himself,
 And is therefore far-famed.
 He does not boast of himself,
 And therefore people give him credit.
 He does not pride himself,
 And is therefore the chief among men.⁴

It may not be very difficult for an intelligent person to penetrate the paradoxes in these lines, and to be able to explain the different levels which they represent.

⁴Lin Yutang, The Wisdom Of Laotse, op. cit., p. 134.

However, the mere awareness of the different levels that the paradoxical statements refer to does not bring about any transformation of personality, at least as long as it is only an intellectual awareness. Only the actual experiencing of them in everyday life can bring out the real meaning behind the words. It is through this kind of experience that transformation occurs. The title of the verse, The Futility of Contention, and the first line, "To yield is to be preserved whole," embody a fundamental principle underlying the teachings of all great religions. It is also an important aspect of treatment in the psychoanalytic relationship. Most (the writer would be willing to say "all") conflicts in patients seem to arise from the fact that they have projected something upon the "enemy" which does not belong there, yet resulted in their need to become defensive. Since defense mostly involves attack on the opposing forces, they must of necessity take some action against them. The opposition, not knowing what they are reacting to because they are unaware of these projections, also must defend themselves in the same manner. Thereby starts a real conflict. From this very common illustration can be seen more of the real meaning in "the futility of contention" and "to yield is to be preserved whole." This kind of development could be continued in connection with every line in the above verse.

There is another paradox, the meaning of which can be

easily explained, but the real value of it is unavailable until it actually has been experienced. Reference here is to the "death and resurrection" paradox. The sages explain this by stating that the life of the ego is no life at all; it is like death in comparison with the life of the Self. Therefore, what has been called "resurrection from the dead" means a return from the ego-state to the natural state in which there is no separateness, duality, or multiplicity. The old ego dies, and the Self is resurrected. This doesn't seem to have anything to do with physical life as man knows it, but to the transformation of attitudes. At least that is one interpretation of it. Because the essence of the Self cannot be revealed in words, but can only be experienced by each individual in his own way, the only way it can be referred to is by means of paradoxes, parables, and analogies. And these are valuable only because they help one to identify what the Self is not. When one finally hits upon what it is, he does not need anyone to help him to identify it or corroborate the experience. He knows.

C. ACCEPTANCE OF LIFE--NON-RESISTANCE

In an earlier section it was stated that what happens, generally, in the psychoanalytic process is that the patient brings himself as he thinks he is, discovers what he really is, and learns to accept himself, as well as to adapt to what

he considers to be the adverse circumstances of life in a healthy way. His problem before coming into treatment was that he rejected himself and life as he found it, and was frustrated because all of his efforts to change either were to no avail, or brought further unhappiness. The process of individuation, then, includes self-acceptance and the acceptance of life as it happens beyond his controlling efforts. This section, therefore, will be an amplification of the "Futility of contention" theme mentioned in the last section.

The Chinese have an expression, "wu-wei," which is difficult to translate into English, but which embodies this theme. Wu-wei can best be expressed as "The secret of mastering circumstances without asserting oneself against them."⁵ It has frequently been interpreted as a do-nothing fatalistic acceptance of everything that happens. This is far from the true meaning of the expression as taught by the sages. Its real value is expressed in the first line of Lao-Tzu's verse, The Futility of Contention: "To yield is to be preserved whole." The principle involved is to be able to yield to an oncoming force in such a way as to render it harmless, and at the same time to alter its direction or purpose, by the very act of withdrawal. Thus, one who can yield will be preserved intact. Such a person never opposes life or tries to change

⁵Watts, op. cit., p. 34.

it by asserting himself against it. Instead, he treats it positively, and changes things by his acceptance of them. By accepting everything, he becomes the master of everything. He actually controls life by going along with it, adapting to it. Through non-resistance, he gains the confidence of the opposition and can guide it into a more positive direction. This kind of adaptation must not be confused with the currently popular term, "adjustment," which seems to infer a mere laissez-faire fatalistic acceptance of all things, with no effort being made to alter them in any way or by any means. This latter term has a negative connotation, while the former one is a very positive and an active principle, although the action implied is indirect rather than direct.

Besides the principle of non-resistance, the concept of wu-wei also means not attempting to grasp life, or define it, or possess it. Life is a constantly changing process and man's attempt to possess it is based on his desire that it should not be altered, which is an impossibility. Wu-wei, therefore, also means to let life happen instead of trying to make it happen the way one wants it to. The fact that non-resistance is the greatest insurance against aggression is expressed by Lao-Tzu in the lines, "It is because he does not contend, that no one in the world can contend against him."⁶

⁶Lin Yutang, The Wisdom of Laotse, op. cit., p. 134.

The Indian people have demonstrated to the entire world the potent strength inherent in non-resistance by their recent achievement of independence, the result of the movement led by the great sage Mahatma Gandhi. As the political and spiritual leader of his people, by his own example of non-violence, he achieved a great victory against tremendous odds; one that perhaps it would have taken the power and force of present-day atomic weapons to achieve otherwise.

Jesus preached the non-resistance method in connection with the efforts of the Jews to become free of the tyranny of the Romans. Concerning physical violence, he told one man, "Put up again thy sword into its place; for all that take the sword shall perish by the sword."⁷ In speaking about human relationships, he said:

Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison.⁸

Then there is that well-known statement of his, widely quoted and also frequently misinterpreted:

Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.⁹

The writer believes that Jesus meant the same thing as Lao-Tzu. It wasn't that evil should be ignored, but that it should not

⁷Matthew 26:52. ⁸Matthew 5:25. ⁹Matthew 5:38-39.

be met by direct contention. The phrase "turn the other cheek" simply means do not respond to aggression in the same manner in which it is given, but find an alternative which, while non-resistant, will at the same time convert the aggressor to another direction or attitude. This is exactly the principle of wu-wei. Unfortunately, many people interpret "turn the other cheek" to mean a masochistic offering of other opportunities for the aggressor to punish them. The Maharshi quotes the Bhagavad-Gita as saying:

The Self-realized person remains actionless even while he acts. He sees inaction in action, just as he sees action in inaction by virtue of his abidance in the actionless Brahman, which abidance has become the one mighty ACT of his life.¹⁰

And there are two other verses of Lao-Tzu which also emphasize the virtue of inaction and non-interference:

Conquering The World By Inaction

The student of knowledge aims at learning day by day;
The student of Tao aims at losing day by day.
By continual losing
One reaches doing nothing.
By doing nothing everything is done.
He who conquers the world often does so by doing nothing.
When one is compelled to do something
The world is already beyond his conquering.¹¹

¹⁰Sri Ramana Maharshi, The Song Celestial (Tiruvannamalai, India: Jupiter Press Ltd., 1951), p. 26.

¹¹Lin Yutang, The Wisdom of Laotse, op. cit., p. 229.

Warning Against Interference

There are those who will conquer the world
 And make of it what they conceive or desire.
 I see that they will not succeed.
 For the world is God's own vessel,
 It cannot be made by human interference.
 He who makes it spoils it.
 He who holds it loses it.¹²

It is in the manner demonstrated by these sages that adaptation toward life is a part of the individuation process. Whether or not this wisdom contained herein can bring about a real transformation is determined by how well the intuitive function can be developed, because it is only through this function that the wisdom can be realized.

D. STATEMENTS ON THE WAY TO ACHIEVE SELF-REALIZATION

Each of the sages included in this study has much to say about the way to achieve Self-realization, including warnings about what to avoid, the most helpful steps, practical techniques, and how to discriminate the true from the false path. Only one of them, however, Sri Ramana Maharshi, has a specific method, which he has outlined simply and in detail. The procedure of the Maharshi is called "Self-Enquiry" and it is described in a small volume called Who Am I?¹³

¹²Ibid., p. 164.

¹³Sri Ramana Maharshi, Who Am I? (Madras, India: Jupiter Press Ltd., 1955).

which he wrote in the days of his silence, in 1901 and 1902. The procedure for Self-enquiry that he wrote about half a century ago has not been changed since. Everything he wrote and said afterwards has been an amplification and explanation of that volume. Some of the procedure has already been described under various headings. A brief resume of it is presented here:

It is the mind which obscures the Self. The mind is merely thoughts--a form of energy which manifests itself as objects in the world. Only when the mind vanishes can the Self be realized. The mind can be made to vanish only by pursuing the inquiry, "Who am I?"--a mental operation which destroys all other mental operations, including itself, just as the match which lights a fire is also reduced to ashes. The "I" thought becomes dissolved and the ego is surrendered into the Self. All other methods to quiet the mind are only temporary. This method also takes care of all doubts, fears, and impatience by simply inquiring who it is who feels these problems. All that is required is a continuous and uninterrupted mental pursuit of the real Self.¹⁴

The ego cannot be destroyed by anyone who thinks it is real. That is like trying to get rid of one's shadow by

¹⁴B. V. Narasimha Swami, Self-Realization (Tiruvannamalai, India: Jupiter Press, Ltd., 1953), pp. 82-84.

trying to run away from it, burying it in a pit, or closing the door on it to make it disappear. One can get rid of it only by turning away from it and looking at himself, the originator of the shadow. Trying to control or get rid of the "mind" is like a thief pretending to be a policeman running after a thief. The only way is to find the mind's source and to keep in touch with the source. Then the mind will fade away. "As a thorn that is used for taking out a thorn should be thrown away, so a good thought that is useful for driving out an evil thought, should also be given up."¹⁵

Chuangtse answered a question from the Yellow Emperor, who wanted to know about the Perfect Tao so that he might live a long life, by saying:

Come, and I will speak to you of perfect Tao. The essence of perfect Tao is profoundly mysterious; its extent is lost in obscurity.

See nothing; hear nothing; guard your spirit in quietude and your body will go right of its own accord. Be quiet, be pure; abuse not your body, perturb not your vital essence, and you will live forever. For if the eye sees nothing, and the ear hears nothing, and the mind thinks nothing, your spirit will stay in your body and the body will thereby live forever. Cherish that which is within you, and shut off that which is without; for much knowledge is a curse.¹⁶

Confucius described the path in a sequence of steps.

¹⁵"Who," op. cit., p. 164.

¹⁶Lin Yutang, The Wisdom of Laotse, op. cit., p. 239.

These are: preserving man's clear character, giving new life to the people, dwelling in perfection, definite purpose in life, calmness of mind, peaceful repose, clear thinking--all of which lead to knowledge:

There are a foundation and a superstructure in the constitution of things, and a beginning and end in the course of events. Therefore to know the proper sequence or relative order of things is the beginning of wisdom.¹⁷

Then he described the way to achieve this knowledge, which he said ultimately leads to peace in the world:

The achieving of true knowledge depends upon the investigation of things (Self). When things are investigated the will becomes sincere; when the will is sincere, then the heart is set right (or then the mind sees right); when the heart is set right, then the personal life is cultivated; when the personal life is cultivated then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world. From the emperor down to the common men, all must regard the cultivation of the personal life as the root or foundation.¹⁸

Chuangtse reported that Confucius recognized four prohibitions: "Do not be swayed by personal opinion; recognize no inescapable necessity; do not be stubborn; do not be self-centered."¹⁹ The writer does not know of any psycho-analytic system whose teachings are not based upon these fundamental principles.

¹⁷Lin Yutang, The Wisdom of Confucius, op. cit., p. 139.

¹⁸Ibid., p. 140. ¹⁹Ware, op. cit., p. 60.

The Zen interpreter, W. J. Gabb, speaks of the path to Self-realization in a way very similar to the Maharshi's, when he says:

Of all these koans the one to which I personally attach most importance is "What am I?" When I cease to cherish all opinion, when I leave behind all vain imaginings and let my attention rest for a brief moment on the experience of simply existing, I feel that I am nearest to an answer to the riddle of existence, I feel that I am truly being the highest I know. To know that I am is the necessary and only essential prelude to knowing that I AM THAT I AM. To know that I AM--Ah, this!²⁰

The Zen master Pai-Chang said that Zen meant:

Eat when you are hungry, sleep when you are tired. Most people do not eat but think of various other things, thereby allowing themselves to be disturbed; they do not sleep but dream of a thousand and one things.²¹

The uncontrolled mind uses up its energy over innumerable worries, distractions, and wandering ideas, instead of giving itself up to one thing at a time, and for this reason it never achieves completely what it sets out to do.

Ramakrishna has two analogies pertinent to different aspects of the way to realize the Self. The first emphasizes the recognition that no man can expect to find true happiness by his own efforts alone:

The digit one may be raised to a figure of any value by adding zeroes after it; but if that one is omitted, zeroes by themselves have no value. Similarly, so long as the Jiva (individual soul) does not cling to God, Who is the One, he has no value, for all things here

²⁰Gabb, op. cit., p. 49. ²¹Watts, op. cit., p. 115.

get their value from their connection with God. So long as the Jiva clings to God, Who is the value-giving figure behind the world, and does all his work for Him, he gains more and more thereby; on the contrary, if he overlooks God and adds to his work many grand achievements, all done for his own glorification, he will gain nothing therefrom.²²

The second metaphor indicates what man must do to find true happiness:

In a forest full of thorns and briars it is impossible to walk bare-footed. One can do so if the whole forest is covered with leather, or if one's own feet are protected with leather shoes. It is impossible to cover the whole forest with leather, so it is wiser to protect one's feet with shoes. Similarly, in this world man is troubled with innumerable wants and desires, and there are only two possible ways to escape from them, viz., either to have all those wants satisfied or to give up all of them. But it is impossible to satisfy all human wants; for with every attempt to satisfy them, new wants arise. So it is wiser to decrease one's wants by contentment and the knowledge of Truth.²³

An important element to be considered in connection with the way to achieve Self-realization is the way one deals with the mistakes that are inevitably made along the path. A mistake may be considered as a catastrophe or tragedy, or it could be considered as an answer to a question. There are many times when a question arises concerning which path to take. One may not know in advance which is the correct path so on the basis of the best available information, he makes a selection and follows it. If it turns out to be the wrong path, he has answered the earlier question as to which path

²²Ramakrishna, op. cit., p. 31. ²³Ibid., p. 173.

was correct. If he is not caught in the problem of time being measured only in a particular sequence, he can be satisfied that the mistake was an answer to his question. However, if he is tied to the concept that time must follow a particular sequence, the mistake assumes an entirely different character which might carry with it guilt, chagrin, and regret. He would be considering the mistake a foolish action with no recourse to correction. Jung speaks about foolishness as being a possible way to wisdom when he says, "To become foolish is certainly not an art; but to draw wisdom out of foolishness is the whole of art. Foolishness is the mother of the wise, but never cleverness."²⁴ In discussing the process of individuation in The Secret Of The Golden Flower, Jung comments that the most important problems of life are all "fundamentally" insoluble. He says:

They must be so, because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown.

This "outgrowing" revealed itself on further experience to be the raising of the level of consciousness. Some higher or wider interest arose on the person's horizon, and through this widening of his view, the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out in contrast to a new and stronger life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so became different itself. What, on a lower level, had led to the wildest conflicts and to emotions

²⁴C. G. Jung, Paracelsica (Zurich, Switzerland: Rascher Press, 1942), p. 164.

full of panic, viewed from the higher level of the personality, now seemed like a storm in the valley seen from a high mountain top. This does not mean that the thunderstorm is robbed of its reality; it means that, instead of being in it, one is now above it.²⁵

Almost the entire body of Jesus' teachings consisted of statements on the way to find the kingdom of heaven, or Self-realization. Some of the most significant of these are found tucked away in some context to which they seem only parenthetical. An example of one of these is the time when he told his disciples to follow him if they wanted to hear his message and one of them asked permission to do something else first: "And one of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead."²⁶ At first glance, this seems like a very cruel and hard remark. Whether Jesus said this or not, it stands in the Gospels as striking illustration of the relative unimportance of all events or efforts in comparison with the single-minded purpose involved in the commitment to a particular way of life. As other sages have said, the quest for the Self is the only important thing; all else is inconsequential. Jesus' statement could be paraphrased as, "Let

²⁵C. G. Jung, The Secret of the Golden Flower (New York: Harcourt, Brace & Co., 1931), pp. 88-89.

²⁶Matthew 8:21-22.

those who are preoccupied with inconsequentials take care of these inconsequentials. The spiritual path must come before all others." It is this path that leads to "life" and all others lead to "death." This may be one interpretation of his statement, "and leave the dead to bury their own dead."

The Gospel of Luke tells the story of a man who goes to his neighbor to ask for three loaves, to feed a visiting friend. The neighbor refuses to get up and give him the bread, but the man persists, and because of his persistence, the neighbor finally gets up and gives him all he needs.

After describing this situation, Jesus says:

And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?²⁷

Interpreting this message on the subjective level, one might begin to understand that when a disciple begins the inquiry into the nature of the Self, he is seeking nourishment for his soul (the hungry visitor). However, if upon the first inquiry, there are no results, he must persist in the inquiry until he finally reaches the source, and gains for

²⁷Luke 11:9-13.

himself the nourishing elements of the soul. One may be aware of his own capacity to give, but it is doubtful if many know the great capacity of the source from which they give. One other point in this same quotation is significant in connection with the discussion of transformation. Where Jesus said, ". . . how much more shall your heavenly Father give the Holy Spirit to them that ask him?" the words "Holy Spirit" might well mean the intuitive perception, without which transformation cannot take place.

E. THE USE OF PRAYER AND WORSHIP

Prayer and worship have always been a fundamental concern for all religions. There are many definitions of prayer and worship, as well as many ideas about their value, their use and effectiveness. The writer's understanding of these terms is that they are all names for ways to strive for a deeper realization of the Self. Under this definition, it could be true that any means which contributes toward this purpose can be considered prayer and worship, and is therefore a "good" activity. This statement can be made so all-inclusive as this because the laws of the Self are such that it cannot be realized except by "good" means.

One of the major points of difference between various religions seems to be, however, the matter of prayer and

worship. Each religion has its own ideas about what is the "correct" technique, what is or is not effective, what is taboo, and what is compulsory, the permissible aids which can be employed, where and when they can be used, the condition the person must be in before he can use them; and many other points of variance which are emphasized. However, each religion claims also that prayer and worship are essential means --some even say the only means--of discovering and following the spiritual way of life.

As has been said earlier (Chapter IV, "Subjective and Objective Reality," pp. 140-153), the only way a person can discover that of which he is unconscious is through his projections. (While dreams and fantasies are other means to such discovery, these are also considered projections here.) Therefore, the object upon which one projects his unconscious content becomes for him the symbol of that content. Such symbols can then become the means for discovering the contents of the unconscious. All religions seem to be aware of this and use symbols of various kinds to varying degrees as aids to Self-discovery. In fact, it is the use of symbols and the values given to them which as much as anything distinguishes one religion from another. Symbols, then, are essential to the search because it is difficult if not impossible for the human mind to experience the formless Spirit without these forms. Indiscriminate condemnation of

the use of symbols betrays only ignorance and intolerance. The use of a symbol is a purely personal matter--its value and effectiveness to be determined by the user.

Also, the use of symbols, just as the use of scriptures--which are themselves symbols--is of value only if they lead one to his own inner wisdom. It is a way to enable one to experience what is being symbolized, rather than the symbol itself. This may be why the Jewish leaders in ancient times ordered the destruction of all graven images. The people had come to experience them as symbols, rather than to experience what they symbolized.

In a symbol there is concealment and the possibilities of revelation. The symbol is either an object perceived by the senses, or it is something which can touch off a latent inner experience which cannot be reached otherwise. It can be one or the other, or both. But each is mutually exclusive--only one can be operating at any time. The function of religious symbols is that they permit one to get into a mood which allows the intuition to function, and, as has been pointed out, it is through the intuition that the deepest truths are realized, rather than through the intellect or the senses.

With the senses one can perceive the image of a deity, and with the intellect he can say, "This is not God." That

would be quite true. It is not God. However, if he can find a way to bring his feelings into the experience, the presence of such an image can provoke within that experience which is called "God," or "Self." One may know better than to equate the experience with the image. But he might also know that the image was necessary before he could have the experience. If the intellect, the senses, and the feelings, or emotions, can all be brought into the picture, the latent intuition can be touched off and experienced. The intellect can function in the hope or expectation of the transformation; the feelings or emotions can function in the desire or need for it; and the senses can function in the seeing of beauty, smelling of flowers or incense, hearing music, touch (fingering the beads or laying on of hands), and taste (in a symbol like the eating of the sacrament). If all of these functions operate in the presence of a religious symbol, it is possible that the intuitive perception which is different from and beyond them all, can operate from out of the depths of the Self.

Certain forms of worship seem to be more appropriate to certain stages of spiritual development. The Maharshi discusses the three forms of worship as described in Indian religions. These are Pooja, or ceremonial worship, Japa, or verbal worship, and Dhyana, or mental worship. Pooja is for beginners who require numerous accessories of worship such

as images, beads, incense, and visits to holy shrines. Later, the Japa form, with stress on poems in praise of God, songs and hymns, is emphasized. These are left behind and Japa consists only of constant repetition of a sacred name. This finally drops off, and through meditation (Dharana) and concentration (Dhyana), there is the immediate intuition and absorption in Samadhi, the Self-realized state.²⁸

But there is also mis-use of worship--a pitfall for both master and student. Talking with a disciple who was discussing giving gifts and tributes as a form of worship, the Maharshi was asked whether such presents and tributes were not an expression of the adoration of the Guru. He answered:

Why do they bring me presents? Do I want them? Even if I refuse, they thrust the presents on me. What for? Is it not like giving bait to catch a fish? Is the angler anxious to feed them? No, he is anxious to feed on the fish!²⁹

On another occasion, when a visitor was discussing prayer, he said that he could understand the reason for God's not answering the wrong kind of prayers, but he couldn't understand why He should turn a deaf ear to the right sort. He

²⁸Sri Ramana Maharshi, Upadesa Saram, translated by V. B. Narashima Swami (Tiruvannamalai, India: Jupiter Press, Ltd., 1952), pp. 10-11.

²⁹Sri Ramana Maharshi, Maharshi's Gospel Books I and II, op. cit., p. 41.

explained further how he prayed continuously that God should make him a pure servant, give him a stronger faith and other qualities that would make him a nobler specimen of humanity:

"But why aren't my prayers heard?" he asked. The Maharshi's eyes twinkled with a child-like merriment as he said, "Because if they had been, you wouldn't have prayed to Him anymore." The assembled group roared with laughter at this exquisite response.³⁰

Sri Aurobindo made a comment in connection with a similar question concerning God's answering of prayers when he said:

You may ask, why should not then all prayers be answered? Considering all the contradictory things mankind is praying for at the same moment, God would be in a rather awkward hole if he had to grant all of them. It wouldn't do.³¹

In Confucian teachings, li was considered to be the central concept. Confucius taught the li as a form of worship within which a person could come to the highest degree of integration, what he called Manhood-at-its-best. This plan included the study of the ritualism of religious worship, state ceremonies, folk festivals, the marriage ceremony, funerals, "capping" and "coiffure" ceremonies for boys and girls reaching maturity, army discipline, the educational system, conduct of the sexes and home life, eating and drinking, sports, music and dance, filial piety, respect for

³⁰Niranjanananda Swami, op. cit., p. 126.

³¹Aurobindo, op. cit., p. 138.

elders, loyalty among friends, moral discipline in personal conduct, and benevolence in rulers. Confucius said, "Great man applies himself to the fundamentals, for once the fundamentals are there, System comes into being."³²

While Zen Buddhism is rich in symbolism and ritual, the masters constantly warned against improper use of them or undue expectations from them. Gabb expressed their point of view when he said:

It can never be sufficiently emphasized that mere ceremonial does not of itself produce magical results; it merely acts as a lens through which rays of thought are focused to produce the required manifestation.³³

One master said to a disciple who had been following all of the rituals faithfully without results:

By thinking of the Buddha your cause may bear fruit; by reciting the sutras your intelligence may grow brighter; by keeping the precepts you may be born in the heavens; by practising charity, you may be rewarded abundantly; but as to seeking the Buddha, you are far away from him. If you wish to seek the Buddha, you ought to see into your own nature.³⁴

A graphic and penetrating illustration of the same point of view is given in the following situation:

When at Demboin, Baso used to sit cross-legged all day and meditating. His master, Magaku Yejo, saw him and asked:

"What seekest thou here thus sitting cross-legged?"

³²Ware, op. cit., p. 21.

³³Gabb, op. cit., p. 61. ³⁴Suzuki, op. cit., p. 87.

"My desire is to become a Buddha."

Thereupon the master took up a piece of brick and began to polish it hard on the stone near by.

"What workest thou on so, my master?" asked Baso.

"I am trying to turn this into a mirror."

"No amount of polishing will make a mirror of the brick, sir."

"If so, no amount of sitting cross-legged as thou doest will make of thee a Buddha," said the master.³⁵

Ramakrishna compares religious rites and ceremonies with a grain of rice. If you want the rice to grow, you must plant it with the husk on it, even though it is only the grain within that is necessary for germination and growth. But if you want to eat the rice, you must remove the husk from the seed.

So rites and ceremonies are necessary for the growth and perpetuation of a religion, (he says). They are the receptacles that contain the germinating seeds of truth; and consequently every man must perform them till he reaches the central truth therein.³⁶

About image-worship, he says, "If there is anything wrong in image-worship, does He not know that all worship is meant for Him? He will surely be pleased to accept the worship, knowing that it is meant for Him alone."³⁷ As far as seeing God is concerned, he tells what will work and what will not work:

³⁵Suzuki, op. cit., pp. 89-90.

³⁶Ramakrishna, op. cit., p. 112. ³⁷Ibid., p. 17.

Adopt adequate means for the end you seek to attain, says). You cannot get butter by crying yourself rse, saying, "There is butter in the milk." If you h to get butter, turn the milk into curd and churn well, and then you will have butter. So if you long see God, take to spiritual practices. What is the d of merely crying "O God! O God!"³⁸

As did the other sages, Jung gives a similar warning he improper use of worship:

So long as religion is only faith and outward form, the religious function is not experienced in our souls, nothing of any importance has happened. It yet to be understood that the mysterium magnum is only an actuality but is first and foremost rooted the human psyche. The man who does not know this in his own experience may be a most learned theologian, he has no idea of religion and still less of cation.³⁹

, he emphasizes the importance of symbols as a means riencing that which is beyond the intellect:

Do we ever understand what we think? We only understand that thinking which is a mere equation, and from ch nothing comes out but what we have put in. That the working of the intellect. But beyond that there a thinking in primordial images--in symbols which are er than historical man, which have been ingrained in from earliest times, and, eternally living, outlast- all generations, still make up the groundwork of the an psyche. It is only possible to live the fullest e when we are in harmony with these symbols; wisdom a return to them.⁴⁰

Jesus also indicated that worship or prayer without

³⁸Ibid., p. 182.

³⁹C. G. Jung, Psychology And Alchemy, op. cit., p. 13.

⁴⁰C. G. Jung, Modern Man In Search Of A Soul (New York: t, Brace & Co., 1933), p. 129.

meaning is worthless:

And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.⁴¹

If the earlier definition of prayer and worship is a valid one, that they are symbols of the yearning for and the means of achieving a deeper realization of the Self, the last phrase of Jesus' statement, "for your Father knoweth what things ye have need of, before ye ask him," could be interpreted as meaning the Self always knows of one's need to discover and realize it. This being so, it would follow that all sincere and humble worship, no matter what its form, would be so recognized from within. It might also be the basis for that statement made by many theologians that "God needs us as much as we need him." It seems that the Self does need to be realized and from time to time clamors for that fulfillment--whether with a "still small voice" or a "neurotic" symptom.

F. ACHIEVING SELF-REALIZATION IN THE EVERYDAY WORLD

Many people believe that in order to achieve the highest degree of Self-realization it is necessary for one to remove himself from the influence of the world and retire to

⁴¹Matthew 6:7-8.

some monastery or retreat so he can have every opportunity for undisturbed freedom to meditate until the Self is finally realized.

It seems that the sages are unanimous in their declarations that this is entirely untrue. In fact, most of them state that if one cannot reach the goal where he is, he cannot reach it anywhere else, either. Another common misconception is that one must first achieve a certain degree of "holiness" before he can even embark upon the path. That this is not so is expressed by Helen Wodehouse when she says:

We think we must climb to a certain height of goodness before we can reach God. But He says not "At the end of the end of the way you may find Me"; He says, "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If we are in a hole the Way begins in the hole. The moment we set our face in the same direction as His, we are walking with God.⁴²

People also frequently ascribe to the clergy a special kind of holiness and set them apart from themselves thereby, making it more possible to project their own holiness upon the clergyman instead of discovering it in themselves. As has been stated before, mere contact with the scriptures or a thorough knowledge of them does not necessarily mean Self-realization or spiritual stature.

⁴²Helen Wodehouse, quoted in The Choice Is Always Ours (edited by Dorothy Phillips), (Rindge, N. H.: Richard M. Smith Co., 1954), p. 27.

The question of whether one can find Self-realization in the everyday world was one that was frequently asked of the Maharshi. He always gave the same answers. As for worldly work, he said it was the feeling "I work" that was the hindrance. It was important to ask "Who works?" and to remember the who.⁴³ If one could remember that it is not he who works, but God who works through him, there need be no questions about the conflict between work and devotion. When one questioner remarked that this attitude would simply lead to blankness of mind and work would come to a standstill, the Maharshi told him, "Go up to that blankness, and then tell me."⁴⁴ In response to a question whether solitude was necessary for one who seeks Self-realization, he responded:

Solitude is in the mind of a man. One might be in the thick of the world and yet maintain perfect serenity of mind; such a person is always in solitude. Another may stay in the forest, but still be unable to control his mind. He cannot be said to be in solitude. Solitude is an attitude of the mind; a man attached to the things of life cannot get solitude, wherever he may be. A detached man is always in solitude.⁴⁵

In differentiating between the Tao of God and the Tao of man, Lao-Tzu indicated that the Tao of man must be found

⁴²Sri Ramana Maharshi, Maharshi's Gospel Books I and II, op. cit., p. 6.

⁴⁴"Who," op. cit., p. 159.

⁴⁵Sri Ramana Maharshi, Maharshi's Gospel Books I and II, op. cit., p. 15.

in the everyday world:

That which is low, but must be let alone, is matter. That which is humble, but still must be followed, is the people. That which is always there but still has to be attended to, is affairs. That which is inadequate, but still has to be set forth, is the law. That which is remote from Tao, but still claims our attention, is duty . . .

To adjust oneself to events and surroundings, casually, is the way of Tao.⁴⁶

Confucius said that no one could have any positive influence on the world around him until he was able to handle his own affairs at home:

There is no one who fails in teaching members of his own family, and yet is capable of teaching others outside the family. Therefore the superior man spreads his culture to the entire nation by merely remaining at home.⁴⁷

Ramakrishna gives some picturesque analogies which indicate how to live in the world and still abide in the Self:

What is the state of a man who is in the world but is free from its attachments? He is like a lotus-leaf in the water, or like a mud-fish in the marsh. Neither of these is polluted by the element in which it lives.

A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him.

Live in the world but be not worldly. As the saying goes, make the frog dance before the snake, but let not the snake swallow the frog.⁴⁸

⁴⁶Lin Yutang, The Wisdom Of Laotse, op. cit., pp. 77-78.

⁴⁷Lin Yutang, The Wisdom Of Confucius, op. cit., p. 147.

⁴⁸Ramakrishna, op. cit., p. 101.

Alan Watts says:

Zen taught that nobody could find the Buddha in a Paradise or in any celestial realm until he had first found it in himself and in other sentient beings, and nobody could expect to find enlightenment in a hermitage unless he was capable of finding it in the life of the world.⁴⁹

Joshu asked Nansen:

"What is the Path?"

"Everyday life is the path."

"Can it be studied?"

"If you try to study it, you will be far away from it."

"If I do not study, how can I know it is the path?"

"The path does not belong to the perception world, neither does it belong to the non-perception world. Cognition is a delusion and non-cognition is senseless. If you want to reach the true path beyond doubt, place yourself in the same freedom as the sky. You name it neither good nor not-good."⁵⁰

Jesus, in a single sentence, seems to have acknowledged that there is a world which must be contended with by all, when he said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."⁵¹ But he also pointed out thereby that the outer world is not the only one which must be contended with. Jung expresses his idea of the relationship between man and society when he says:

⁴⁹Watts, op. cit., p. 47. ⁵⁰Reps, op. cit., p. 133.

⁵¹Matthew 22:21.

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so on. Like these, society is one of the necessary conditions for his existence. It would be ludicrous to maintain that man exists in order to breathe air. It is equally ludicrous to say that man exists for the sake of society. "Society" is nothing more than the concept of the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and this holds true throughout nature.⁵²

Martin Buber, speaking of the "Fullfillment of Existence," says that, "The place where this treasure can be found is in the place on which one stands."⁵³

In the effort to achieve Self-realization in the everyday world--a world wherein the greatest problem is that of human relationships--perhaps the most important, or at least most helpful teaching is that which is embodied in what is called "The Golden Rule." Confucius summed it up neatly when Tsekung asked him if there was a single word that could serve as a principle of conduct for life, and he replied, "Perhaps the word 'reciprocity' (shu) will do. Do not do unto others what you do not want others to do unto you."⁵⁴ And this was six centuries before the time of Jesus. Confucius amplified this statement:

⁵²C. G. Jung, Essays On Contemporary Events (London, England: Kegan Paul, 1947), p. 31.

⁵³Martin Buber, The Way Of Man According To The Teachings of Hasidism (Chicago: Wilcox & Follett Co., 1951), p. 41.

⁵⁴Lin Yutang, The Wisdom of Confucius, op. cit., p. 186.

Therefore, the superior man searches himself first before he demands it of others, and makes sure first that he himself is not a transgressor before he forbids transgressions to others.

This is similar to Jesus' declaration, "Let he who is without sin amongst you cast the first stone." Confucius continued:

There is never a man who does not apply the principle of reciprocity in laying the foundation for his own personal conduct, and yet is able to influence others to his way of thinking.⁵⁵

The Maharshi taught that living in accordance with the Golden Rule was the natural consequence of the realization that the Self lies within everyone and is the same Self for all. "Everything offered to others," he said, "is really an offering made to oneself, and if only this truth is realized, who is there that would refuse anything to others?"⁵⁶

Jesus doesn't seem to have claimed that this rule was original with him, because he attributed it to an earlier source: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."⁵⁷

Perhaps a major difficulty for most people is that they try to understand and apply the Golden Rule on an objective

⁵⁵Ibid., p. 147.

⁵⁶Sri Ramana Maharshi, Who Am I?, op. cit., p. 33.

⁵⁷Matthew 7:12.

level in connection with their relationships with other people. Jung, however, emphasized the subjective aspects of the rule, declaring that until one could incorporate this rule subjectively, he would be quite unable to live in accordance with it objectively. In extracts from some unpublished seminar notes in Basel, Switzerland, in October 1934, he said:

"Love thy neighbor" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbor as thyself" then we are no longer so sure, for we think that it would be egoism to love ourselves . . . How can I love my neighbor, if I do not love myself? How can we be altruistic, if we do not treat ourselves decently? But if we treat ourselves decently, and if we love ourselves, then we discover what we are and what we should love."

In one of his most creative efforts, a volume called Psychology And Alchemy, where he explores in great detail ancient and modern efforts at achieving the transformation process, he expresses the subjective aspect of the Golden Rule in a compelling and deeply meaningful way:

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better; hate makes him worse--even when that man is himself.⁵⁸

⁵⁸C. G. Jung, Psychology And Alchemy, op. cit., p. 37.

CHAPTER VII

SUMMARY AND CONCLUSIONS

This concluding chapter will summarize the main body of this thesis as contained in chapters III-VII. This will include why man is unhappy, where he can find happiness, the necessary prerequisites for realizing "true" happiness, the problem of subjective versus objective reality, and what the individuation process consists of.

Man's greatest problem is his unhappiness, and his greatest task is to discover what "true" happiness is and to find the way to realize it. In this connection, he is caught in a real dilemma, and is not even aware of it. This dilemma is the fact that what he prizes most about himself, his intellectual functioning, is the main source of his unhappiness, and it is the very function that he uses continuously to try to find happiness.

So many of the problems that man has to contend with are themselves created by the mind, which then bends every effort to find a solution to them. It is this unbalanced state, where one function dominates to the exclusion of all others, which results in a one-sided existence, the major symptom being man's unhappy state.

The dilemma exists because man is unaware of the fact

that his greatest treasure is also the source of his greatest pain. He does not realize that his intellect is only a function that he uses, as he would use a tool in some construction, and that the most important thing to him is the user of the tool, not the tool itself. It is this ignorance of the Self as the user of his various functions that is defined as "original sin," even though a great many people define this concept in terms of behavioral acts rather than as a manifestation of ignorance.

Thus the dilemma exists because there is a splitting off between man as he experiences himself to be, and man as he really is. All knowledge, thoughts, and feelings he has about himself come from that part of him which is called his "ego." He is unaware of another part of himself which is far greater than his ego, which is called the "Self." He is constantly attempting to find happiness by operating from this ego, seeking constantly to satisfy its desires, and is ignorant of the fact that true happiness can be found only by those who can operate from the Self.

The Self represents the original nature of man in which lies the potentiality for a more complete fulfillment of his life. The ego represents the accumulation of ideas, preconceptions, prejudices, and illusions about the true nature of himself and the world he lives in. It is only when man can set aside what the ego has accumulated that he

can discover what his original nature, or Self, is, and can let it be the principal guide in his life. It is when he realizes that while he may learn many facts about the world, and can learn enough about nature so that he can control many of its forces for his own benefit (or possible destruction), but that all of this has no real value unless he knows more about himself--that man begins to have some real wisdom. Thus he learns that it profits him naught to gain the world if in the process he loses his own soul. It is not the ego, or the intellect that arises from the ego, per se, that is the cause of man's unhappiness, but rather the wrong use of them, or emphasis upon them, which causes his unhappiness.

Therefore, it would follow naturally that if man's unhappiness is the result of his being split off from his real Self, "true" happiness would lie in Self-discovery. However, Self-discovery is not an easy task because the usual way man perceives and understands things, with the intellect, is not effective in this search. It is ineffective because the Self cannot be conceptualized. In order to perceive and realize this Self, some entirely different approach must be used than the habitual one. Some clues to this approach can be gained by a study of the lives of those who have achieved Self-realization--to learn from their own descriptions more about the nature of these people, and the nature of the state they achieved, as well as the kind of influence they have had

on the world around them. A description of the qualities and characteristics of those who have arrived at the goal can be of great value to one who seeks the goal for himself. Perhaps the most significant results of such a study are the recognition that the Self one discovers is the real essence of what man calls God, and that this essence resides in everyone, with the resultant conclusion that all men are equal, at least in the potentiality for realizing the Self.

In the search for Self-realization, it is important to be aware of the necessary prerequisites, as well as the obstacles which impede it. It would seem that suffering is one of the most significant prerequisites in this search. No one would even embark upon it unless he was suffering to a considerable degree because of the existing split. Other points which are emphasized as essential to the search are single-mindedness of purpose, patience, a high degree of moral character, and a real willingness to undergo whatever is necessary to achieve the goal. In addition, very few ever achieve this goal without a teacher to guide them. The importance of securing the right kind of teacher and having the correct attitude towards him cannot be overstressed.

Some knowledge of the nature of the learning process is also of great value. If one approaches the process expecting to be "taught" the way, or expecting the teacher to "give" him enlightenment, he is doomed to disappointment. If

one expects to learn a magic formula which will relieve him of any efforts on his part, he can anticipate the same result. Unless he is prepared to learn through experience, much of it difficult and bitter, he need not make the effort.

Another prerequisite condition is that which comes under the title of "humility." This means simply seeking to achieve a state of open-mindedness in the face of all experiences. It means setting aside all previously held ideas or preconceptions, and meeting each new experience on its own merit. It is expressed as achieving the child-like state of willingness to accept. This is possible only when one can silence the ever-doubting and critical intellect, which is the thing that interferes with the direct experience. This kind of silence is important because not only does man tend to "think about" rather than experience life, but he also tends to talk about it in the same way. Silence, then, is more than just keeping the mouth shut. It is also keeping the mind quiet.

The removal of obstacles which impede the search is a necessary prerequisite, just as acquiring the correct aids is. These obstacles include the aforementioned ideas and preconceptions of what life is and what it should be. Another obstacle which must be dealt with is the distortion of teachings of sages by the many ego-driven interpreters who are ever-present in the guise of religious leaders. The

effort to evangelize, or to induce others to accept one's particular religion or religious belief, is definitely an obstacle to be dealt with wherever it exists. Another hindrance to the search is the improper use of religious teachings, whether the source be teachers or scriptures. "Improper use" has been defined as using the teachings as the "way," rather than as an indication of the direction which must be followed. Perhaps the greatest of all obstacles to an effective search for Self-discovery may be expressed as permitting anything to take precedence over the search itself. Accordingly, it could be stated that the greatest guarantee of success is allowing nothing to interfere with it. This is what is called "unqualified commitment."

Since man's ignorance is the cause for his unhappiness, and Self-realization is the only source of true happiness, a deeper exploration of what is meant by ignorance is essential to greater enlightenment. The ignorance can best be described as being the illusions man has about himself, about life, and about the world about him. This brings in the problem of subjective and objective reality. The problem consists in the fact that man has considerable difficulty understanding that everything he perceives in the outer world is a reflection of his own inner world, and that whatever values or powers he projects outwardly are not inherent in the object, but are a part of himself. The subjective-objective duality has its

origins in the ego, which sees itself as a separate identity. In this individual identity, everything that is "I," or "me," or "mine" is the ego. This becomes the subjective reality for the individual. Everything else becomes the objective reality. The Easterner's reference to the world as being an "illusion," and Christianity's spiritual-versus-material duality, are both attempts to reveal the fact that the qualities and values man tends to endow the world with are not in the objective world, but are in himself.

This particular ignorance arises from the fact that he confuses form with substance. While he observes what he calls form, or formal qualities, in worldly objects, the substance or values that he gives them are not in the objects--they are in himself. When he realizes this fact, his whole attitude towards worldly objects changes, as does his attitude towards himself, since he has always felt burdened by the substance he claimed these objects possessed. He learns to recognize his projections, and interprets what he sees in an entirely different manner. He is no longer attached to or fearful of these objects, because he is no longer under the illusion that they have a power over him. In this way, he can convert the very human and natural process of projecting from being a source of pain and suffering to a source of greater understanding of the Self, whence these projections have come.

While the various factors already discussed are relevant to the individuation, or Self-realization process, there are several more which may shed additional light on this process. One of these is the value of paradoxes. While a man may have all of the knowledge and facts that he should be aware of in his mind, the problem becomes one of transforming them from intellectual considerations to a complete integration into his total being, so that he experiences them from deeply within, instead of just in the mind. It is here that the paradoxes can become the agent of this transformation, by exhausting the intellect and permitting the intuition to function, thus bringing "understanding" into a new dimension. Mere awareness of the levels of the paradox is not sufficient. Continuous meditation and reflection on them is necessary in order for the transformation to take place. While paradoxes can be a source of great disturbance to man, they can also become a means of his salvation. He continuously has this opportunity, whether he takes advantage of it or not, because all of life is full of paradoxes.

A second important element in the individuation process is that of recognition of the futility of fighting life. Here, the principle embodied in "wu-wei," or the ability to master circumstances without asserting oneself against them, is important. The resistance to life as it is found is based upon fear, which is a negative approach.

Going along with life as it is, with a different kind of action than direct contention or opposition, becomes a positive approach which places its forces at one's own disposal instead of in opposition.

It is important to recognize that the process of individuation has fairly definite and somewhat clearly-defined steps or stages which one must go through in the proper sequence. Seeking to achieve a distant goal without taking the necessary steps toward it is a waste of energy. The method of "self-enquiry" as taught by Sri Ramana Maharshi, is a direct path to Self-realization, but even this path has many steps that must be taken before the goal can be achieved.

The proper use of prayer and worship is indispensable on this journey. Through prayer and worship one is able to objectify the divine nature of the Self, and thus have the opportunity of realizing it through the symbol of worship. The use of symbols in worship permits one to utilize all of his functions, including that of intuition, which is itself the very one that can bring about transformation. Mere performance of ceremonials is not sufficient to do this. As long as it is genuine, any form of worship is acceptable to the Self, which knows the real truth about the individual's motivations.

A common misconception held by many is that one must achieve a certain state of holiness before embarking on the

path to Self-realization. Another is that the process cannot be achieved unless one separates oneself from the world. Neither of these is true. In fact, if one cannot reach this goal in the process of everyday living, he could not do so under any other circumstances. What is required is a change of attitude, not a change of external circumstances.

In attempting to achieve a better inner and outer adaptation, what has been called "The Golden Rule" is probably the best law to follow. However, its real value cannot be realized unless one is able to apply it subjectively as well as objectively. Man must learn to love himself before he can learn to love anyone else. Love of Self, is love of God. With this realization comes the final one, that "GOD IS LOVE!"

Some additional conclusions that have been derived from this study are presented herewith.

The problem in this thesis was described as: Abstraction versus Experience (or thinking about instead of experiencing).

This problem, which the writer finds in his professional work as a psychotherapist to be the main cause for the pervading sickness of this culture and era, has accompanied him through four years of rewarding study at The American Academy

of Asian Studies as a matter for his serious concern.

Some of the conclusions he has derived from that study appear in this thesis: that the illness called "Abstraction" is common to most of mankind; that it has attacked cultures almost proportionately as they grow in what is commonly called "progress"; but that while the West looks vainly for solutions, the East has many to offer.

He has concluded, further, that there are some universals which cluster around this very vital human problem. Because in widely separated areas, and at widely separated times, "sage" men have come to amazingly similar diagnoses and recommendations for this ailment.

If there is any capsule conclusion to be drawn from the preceding material it might be: "The final authority lies within the individual."

While all religions, psychologies, and philosophies are concerned with the subject of values, their area of concern being what they call the moral or ethical aspect of values, they seem to be in agreement that the only important moral law can be defined as "Being true to oneself." And that the only important task in life is to "Know the knower." It is in following the moral law of being true to oneself and devoting one's complete energies to knowing the knower that one discovers that the final authority lies within the individual.

The oft-quoted truism, "Ye shall know the truth and it will set you free," has the greatest relevance here. Its meaning is simple, yet very profound. Man's unhappiness, having its origin in ignorance, can be dispelled only by enlightenment. Enlightenment simply means knowing the truth. The word "knowing" here does not mean just being aware of it. It means living it in every facet of life, following it wherever it wants to go, regardless of the obstacles or the spiritual cost. All of mankind seeks freedom from a bondage that they know exists--and yet can hardly define its nature. Also, they seek, with whatever means they can discover, to free themselves from this bondage, mostly with minimal success. The fact is, they cannot free themselves by actively trying to do so. As has been brought out many times, bondage results from egocentricity, and they are unable to get rid of egocentricity with the very thing that causes it--the ego--any more than a nail can pull itself out of a plank. Yet, the ego is all that they have to work with. However, they can turn the use of the ego to the discovery of Truth: "Ye shall know the truth and it will set you free." While man cannot set himself free, knowing and living the truth will do the job for him. It is the only thing that can.

Knowing and living the truth means bending every effort to discovering the realities of life, and--most difficult of all--accepting those which he cannot change. The

Maharshi, quoting the Bhagavad-Gita, said:

He that loves the Truth and subdues his whole being to the love of the Truth, shall find it. (He adds that,) Perfect love of Truth means a perfect readiness to renounce whatever shall be found to be untrue.¹

Confucius said that while there might be many situations which man cannot master, the truly moral man can find no situation in life in which he is not master of himself. He adds, "Being true to oneself is the law of God. To try to be true to oneself is the law of man." He goes on to say that truth means the fulfillment of our self, and moral law means following the law of our being. The qualities he attributes to truth are that it is indestructible, eternal, self-existent, infinite, vast, and deep, transcendental and intelligent, and he adds:

Such being the nature of absolute truth, it manifests itself without being seen; it produces effects without motion; it accomplishes its ends without action.²

W. J. Gabb quotes a poem of the Quaker poet Whittier to describe an attitude that is necessary if the truth is to be found:

Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The Rock beneath.

¹"Who," op. cit., p. 36.

²Lin Yutang, The Wisdom of Confucius, op. cit., p. 124.

In the last analysis, (says Mr. Gabb) self-realization is dependent on taking the step and finding the rock . . . In fact, the rock is the only reality; it is your own true Self and it has nowhere to hide.³

This same "true" Self is all that the therapist can offer the patient, says Dr. Jung:

His urgent purpose is to lead people to a responsible attitude toward life and a responsible way of living, suited to the individual peculiarities of each man: to an inner and outer way of behavior in which it is not the collective standards that rule, but in which the inborn, most personal law of each individual allows him appropriate space in which to develop.⁴

Jesus, in speaking of righteousness as the prerequisite for entrance to the kingdom of heaven, indicated that what he meant by righteousness is knowing and living the Truth. He indicated many times that unless one was completely cleansed of all hostilities, jealousies, and ego desires, it was useless to make offerings which were designed to bring about Divine Grace; that there was no room for both in a person. Crime was not the only cause for judgement. Harboring resentments could also bring the judgement. Only the cleansing truth will bring healing:

If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.⁵

³Gabb, op. cit., p. 45.

⁴Jolande Jacobi, Psychological Reflections, A Jung Anthology (New York: Pantheon Books, 1953), p. xxv.

⁵Matthew 5:23-24.

So the prime necessity is to know this natural Self which is, in fact, the only abiding truth. It is the rediscovery of this natural state, this greater Self, which is called Self-realization. This seems to be the goal of all great sages. The teaching process itself is simply a pointing out or pointing to the unknown for the pupil or disciple to see. While all great sages have been made into authorities, they themselves, in the very process of their teaching, continually pointed out that the real authority was in the greater Self of the individual, and that the realization of this Self would provide the answers to all questions and the solutions to all problems that man has. As each seeker looked everywhere else for this authority, the sage consistently pointed out that it was entirely and completely within the seeker.

In describing the way original nature was destroyed, Mencius uses the analogy of a mountain situated near a city. He tells how this mountain once was covered with beautiful forests, but as the city grew, the woodsmen cut down the trees. Nature provided new growth, but the cattle and sheep denuded it. After this, when the people looked at the bald mountains, they could not remember its original nature, and always thought it had looked this way. He compares this to man who has a heart of righteousness and love which is hacked down every day. "With this continuous hacking of the human

spirit," he says, "man degrades himself to a state not far from the beast's. People see that he acts like a beast and imagine that there was never any true character in him. But is this the true nature of man? Therefore, with proper nourishment and care, everything grows, and without proper nourishment and care, everything degenerates or decays." He adds that the man is to be pitied who has lost his path and does not follow it, and who has lost his heart and does not know how to recover it. "When people's dogs are lost," he says, "they go out and look for them, and yet people who have lost their hearts (or original natures) do not go out and look for them. The principle of self-cultivation consists in nothing but trying to look for the lost heart."⁶

The Maharshi, convinced of the all-important fact that knowledge of the Self is the only abiding truth, arrived at a method of search. It was seemingly simple--just the persistent question, "Who am I?" He taught that questioning the outside world can never lead to anything but ignorance.

The quality of the would-be knower is an inescapable element in the knowledge gained by him; it would be right knowledge only if the would-be knower be rightly equipped for the quest of knowledge.⁷

He equated knowledge of the Truth with knowledge of the knower:

⁶Lin Yutang, The Wisdom of Confucius, op. cit., p. 272.

⁷"Who," op. cit., p. 29.

The Truth Eternal thus sought is One and Imutable, and it is within oneself. Everything outside one's being is transient and mutable . . . To know this Self as verily the Lord Himself, the Supreme Being, Eternal and Infinite, that dwells in the Heart--is the realization of the Truth . . . Knowledge of the Self is, therefore, knowledge of the Supreme Being, the Eternal Reality, which is the beginning, middle and likewise end of all things.⁸

Of the many pertinent and clarifying verses that Lao-Tzu wrote on this subject, the following has been selected because it represents his emphasis on the importance of knowing the knower:

Knowing Oneself

He who knows others is learned;
 He who knows himself is wise.
 He who conquers others has power of muscles;
 He who conquers himself is strong.
 He who is contented is rich.
 He who is determined has strength of will.
 He who does not lose his center endures,
 He who dies yet his power remains has long life.⁹

Confucius summed it up like this:

It is only he in this world who has realized his absolute Self that can order and adjust the great relations of human society, fix the fundamental principles of morality, and understand the laws of growth and reproduction of the Universe. Now, where does such a man derive his power and knowledge, except from himself? How simple and self-contained his true manhood, (Self-realization).¹⁰

⁸Sri Ramana Maharshi, The Song Celestial, op. cit., p. 17.

⁹Lin Yutang, The Wisdom of Laotse, op. cit., p. 176.

¹⁰Lin Yutang, The Wisdom of Confucius, op. cit., p. 131.

The teachings of Zen Buddhism all seem to point to this particular moon. Only a few illustrations are necessary here. The patriarch Hui-neng understood Zen simply as "seeing into one's own nature."¹¹

In a section containing suggested meditations, Paul Reps offers:

Abide in some place endlessly spacious, clear of trees, hills, habitations. Thence comes the end of mind pressures.

Sweet-hearted one, meditate on knowing and not knowing, existing and non existing. Then leave both aside that you may be.

With utmost devotion, center on the two junctions of breath and know the knower.¹²

Bodhi-Dharma once said:

If you wish to see the Buddha, you must look into your own inner nature; this nature is the Buddha himself . . . Truth is perfect and complete in itself. It is not something newly discovered; it has always existed. Truth is not far away; it is ever near. Do not try to walk to it because your every step leads you not away from it.¹³

The sad experience of many people who have travelled far and wide in their search for Truth (what is called by psychologists "geographical cures") is expressed by Ramakrishna when he says, "Travel in all four quarters of the earth, you will find nothing (no true religion) anywhere. Whatever

¹¹Suzuki, op. cit., p. 74.

¹²Reps, op. cit., p. 199.

¹³Senzaki and McCandless, op. cit., p. 22.

there is, is only here in one's own heart."¹⁴

In Psychology And Alchemy, Jung indicates that the solution to man's problems can come only from self-inquiry.

He says:

The question of where we are going is, of course, extremely important, but equally important, it seems to me, is the question of who is going where. (Later he explains that.) Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: "Who am I that all this should happen to me?" To find the answer to this fateful question he will look into his own heart.¹⁵

All religions have used as the basis of the authority for their creeds some form of scriptures, which may or may not have included the teachings of one or more "divine voices" from history. There are, in general, two attitudes towards these scriptures. The first might be called "orthodox," and the second "liberal." The orthodox interpreter considers the scriptures to be of divine origin, and therefore unquestionably authoritative, often in their entirety. For him, it is not possible to doubt the authority or authenticity of any sentence or clause therein. In fact, to be eligible to receive the divine message, one must bind himself in advance to accept the words of the scriptures and the established

¹⁴Sri Ramakrishna, The Sayings of Sri Ramakrishna, op. cit., p. 68.

¹⁵C. G. Jung, Psychology And Alchemy, op. cit., pp. 148-152.

interpretations of the contradictory or disputed passages. Those who uphold this orthodox view do not recognize any authority except that of the sacred text and its official commentators.

The liberal interpreter allows a greater freedom in the search for the truth. He is aware that the sacred lore is of relative value, and that a fundamentalist approach frequently hides the real truth. He believes that the "validity" of the scriptures needs some supporting evidence, and that this evidence can best come from individual experience. He encourages individual exploration and initiative so that the scriptures may be used if they fit one's personal needs. This allows for the interpretations to be applied to changing conditions, and to include the findings of science, psychology, and philosophy. He considers the orthodox viewpoint as a kind of spiritual dictatorship imposed from without, which he says might be suitable for one who does not wish to, or who cannot, think for himself. He believes, then, that one who would rise above this externally imposed dogmatic approach needs an authority of a different kind, one whose validity can be tested. In this connection, the Maharshi said:

There is only one thing that proves itself, namely the Self. This being the true nature of what has been called authority, it follows that in the last resort

every one is his own authority.¹⁶

In Taoist literature, Chuangtse also located the only place where man could find the real authority:

If the whole world flattered him, he (the perfect man) would not be affected thereby, nor if the whole world blamed him would he be dissuaded from what he was doing. For Yun can distinguish between inner and outer reality, and understand what is true honor and shame.¹⁷

When Confucius was asked what he thought true manhood (Self-realization) was, he answered:

True manhood consists in realizing your true self and restoring the moral order or discipline (or li). If a man can just for one day realize his true self, and restore complete moral discipline, the world will follow him. To be a true man depends upon yourself. What has it got to do with others?¹⁸

It is the very attempt of societies to bring about a moral order that prevents their people from living a moral life. As soon as laws, rules, and regulations are set forth to be followed, they rob a person of the initiative and opportunity to find the inner moral law. He is so busy keeping his eye on all of the regulations to make certain he doesn't transgress them and receive the attendant punishment, that he has no eyes for the real source of his morality. External authority can be nothing but a leash to be strained at, while inner

¹⁶"Who," op. cit., p. 46.

¹⁷Lin Yutang, The Wisdom of Laotse, op. cit., p. 260.

¹⁸Lin Yutang, The Wisdom of Confucius, op. cit., p. 87.

authority is a command which cannot be ignored by the individual. Since external authority is always so prominent and obvious, it is easier to follow; while inner authority is buried so deeply in a person that he must struggle long and hard to contact it and learn to read its command accurately. Finding external authority so readily accessible, he turns to it to the exclusion of the other. Suzuki quotes Tai-hui, a Zen master of the twelfth century, "For the truth is not in what you hear from others or learn through the understanding. Now keep yourself away from what you have seen, heard, and taught, and see what you have within yourself."¹⁹ "Do not follow some other person's thoughts," said Senzaki, "but learn to listen to the voice within yourself . . . If you cannot find the truth right where you are, where else do you expect to wander in finding it?"²⁰ The wife of a Chinese emperor, who had spent her last years in a Zen temple, left this as her last will and testament to her son:

The teaching of Buddha was mainly for the purpose of enlightening others. If you are dependent on any of its methods, you are naught but an ignorant insect. There are eighty thousand books on Buddhism and if you should read all of them and still not see your own nature, you will not understand even this letter. This is my last will and testament.²¹

¹⁹Suzuki, op. cit., p. 141.

²⁰Senzaki and McCandless, op. cit., p. 23.

²¹Reps, op. cit., p. 69.

When Daiju visited the master Baso in China, Baso asked him what he sought:

"Enlightenment," replied Daiju.

"You have your own treasure house. Why do you search outside?" Baso asked.

Daiju inquired: "Where is my treasure house?"

Baso answered: "What you are asking is your treasure house."

Daiju was enlightened! Ever after he urged his friends, "Open your own treasure house and use those treasures."²²

Jesus was quite explicit in locating the ultimate authority:

And being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observations: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you.²³

Jung has continuously championed the individual versus collective standards, not advocating rebellion as much as a proper perspective:

The ethical problem is a matter of passionate importance to a moral man and it is rooted in the deepest instinctive processes of his nature, as well as in his most ideal aspirations. It is for him a devastatingly real problem. Can we wonder, then, that the depths of his nature should give their answer to it?²⁴

²²Ibid., p. 48.

²³Luke 17:20-21.

²⁴C. G. Jung, Two Essays On Analytical Psychology, op. cit., p. 196.

In an article called "The Swiss Line In The European Spectrum," he discusses the problems man has in trying to evaluate himself by collective standards, saying:

And furthermore, what innumerable opinions people have! As many heads, as many different judgements! We find that our own judgement has after all as much worth as the judgement of others. We can never do right by all of them, and therefore it is better to be at peace with oneself. (He continues,) The judgement of others is not eo ipso a standard of values; in some cases it is only useful information. The Individual is capable, nay, he is even called upon to set up and use his own standard of values. Ethics are in the final count an individual affair.²⁵

How little one really knows himself, and how much could be gained if he did, was indicated when Jung said:

Nowhere are we nearer to the most exalted mystery of origins than in the knowledge of our own self, which we firmly imagine we already know. But the depths of the universe are better known to us than the depths of the Self, where we can listen almost directly to the creative essence and its growth without however understanding it.²⁶

Without exception, it seems, the sages of the world point in the same direction when indicating the place where the answers, the responsibility, the final authority, are to be found.

THE FINAL AUTHORITY LIES WITHIN!

²⁵C. G. Jung, Die Schweizerische Linie Im Spektrum Europa (Zurich: Neue Schweizer Rundschau, XXI 6 June 1928), p. 5.

²⁶C. G. Jung, Seelenprobleme Der Gegenwart, op. cit., p. 332.

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APPENDIX

APPENDIX

UNIVERSAL THEMES COMPARED

In order to indicate the amazingly similar conclusions the sages of different eras and different areas arrived at in connection with some of the universal themes that all religions contend with, there is presented in this section a representative statement from each relating to a number of subjects. Some of these have been quoted earlier, while others are new.

From this kind of presentation it is possible to see more clearly how closely they came to each other in their independent search for the basic truths of life. Only a few of these comparisons will be presented because any attempt to be exhaustive of the possibilities would require volumes.

In order to simplify the presentation, the source of each quotation will be indicated in parentheses immediately following it. The first number refers to the number of the bibliographical reference as listed in the Bibliography which precedes this Appendix. The second number refers to the page in that bibliographical reference where the quotation appears. For example, the reference--(20:56)--indicates that the quotation came from C. G. Jung's Psychology And Religion (listed as number 20 in the Bibliography), page 56.

The Self as the Only Source of "Happiness"

Taoism

"The Sage provides for the inner self and not for the sensuous world. Hence he rejects one and accepts the other." (35:90)

Confucianism

"Do not interfere in the other man's duties. Great man keeps his mind on his own duties." (34:94)

Zen Buddhism

"Zen taught that nobody could find the Buddha in a Paradise or in any celestial realm until he had first found it in himself." (56:47)

Jesus

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment? But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (Matthew 6:25-33)

Maharshi

"True Knowledge does not create a new Being for you, it only removes your 'ignorant ignorance.' Bliss is not added to your stature, it is merely revealed as your true and natural State, Eternal and Imperishable. The only way to be rid of your grief is to Know and Be the Self." (36:57)

Jung

"Nowhere are we nearer to the most exalted mystery of all origins than in the knowledge of our own self, which we firmly imagine we already know. But the depths of the universe are better known to us than the depths of the Self, where we can listen almost directly to the creative essence and its growth without however understanding it." (22:332)

Poverty

Taoism

"Your self is a body lent to you by the universe. Your life is not possessed by you; your nature is not possessed by you; your children and grandchildren are not possessed by you; these are all lent to you by the universe. Therefore one goes without knowing where he is going, stops without knowing what he is holding on to, and eats without knowing how the food tastes." (35:95)

Confucianism

"When a ruler gains his personal wealth, he loses his people; and when he loses his personal wealth, he gains the following of his people." (34:149)

Zen Buddhism

"Another important aspect of Zen may be called 'Spiritual Poverty.' Zen interprets poverty as an attitude of mind rather than a physical condition." (56:57)

"Whatever this is, there is one thing in this connection which we can never afford to lose sight of--that is, the peace of poverty (for peace is only possible in poverty) is obtained after a fierce battle fought with the entire strength of your personality." (54:16)

Jesus

"Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction. For narrow is the gate and straitened the way that leadeth into life, and few be they that find it." (Matthew 7:13-14)

Maharshi

"And what does Stillness mean? It means 'Destroy yourself'; because every name and form is the cause of trouble. 'I--I' is the Self. 'I am this' is the ego. When the 'I' is kept up as the 'I' only, it is the Self. When it flies off at a tangent and says 'I am this or that, I am such and such,'--it is the ego." (36:36)

Jung

"Through the sacrifice of ourselves we gain ourselves, the Self; for we only have what we give." (16:143)

Silence

Taoism

"He who knows does not talk, and he who talks does not know. Therefore the Sage preaches the doctrine without words." (35:54)

Confucianism

"Of what use is eloquence? He who engages in fluency of words to control men often finds himself hated by them. All through the solemn rite not a word was spoken, And yet all strife was banished from their hearts." (34:133)

Zen Buddhism

"When they curiously question thee, seeking to know what It is, Do not affirm anything, and do not deny anything. For whatsoever is affirmed is not true, And whatsoever is denied is not true. How shall anyone say truly what That may be While he has not himself fully won to What is? And, after he has won, what word is to be sent back from a Region, Where the chariot of speech finds no track on which to go? Therefore, to their questionings offer them silence only, Silence--and a finger pointing the Way." (56:16)

Jesus

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have the glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret." (Matthew 6:1-3)

Maharshi

"Silence is ever-speaking; it is the perennial flow of language. Silence is unceasing Eloquence; it is the best language. There is a state when words cease and Silence prevails." (36:15)

Jung

"We must be able to let things happen in the psychic. For us this becomes a real art of which few people know anything. Consciousness is forever interfering, helping, correcting, and negating and never leaving the simple growth of the psychic processes in peace." (21:90)

Become Like A Child

Taoism

"Can you be innocent like a new-born child? The baby cries all day and yet his voice never becomes hoarse; that is because he has not lost nature's harmony. He clenches his hands all day without holding anything; that is because he is following his original character. He merges himself with his surroundings and moves along with it. These are the principles of mental hygiene." (35:86)

Confucianism

"Great Man is one who has not lost the heart of a child." (34:283)

Zen Buddhism

"Life is lived with the spontaneity of a babe in arms. In fact, the student of Zen aspires to be like a child in the life of the spirit." (6:58)

Jesus

"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you. Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matthew 18:1-5)

Maharshi

"A child and a Sage are similar in a way. Incidents interest a child only as long as they last. It ceases to think of them after they have passed away. So it is with a Sage." (40:4)

Jung

"The archetype of the child expresses man's wholeness. The 'child' is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end. The 'eternal child' in man is an indescribable experience, an incongruity, a disadvantage, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality." (32:135)

Trying To Control Life

Taoism

"There are those who will conquer the world
And make of it what they conceive or desire.
I see that they will not succeed.
For the world is God's own Vessel
It cannot be made by human interference.
He who makes it spoils it.
He who holds it loses it." (35:164)

Confucianism

"The superior man searches himself first before he demands it of others, and makes sure first that he himself is not a transgressor before he forbids transgressions to others." (34:147)

Zen Buddhism

"Apart from the fact that all things must eventually pass away into some other form, and can never remain in one place for eternity, at the root of possession lies the desire that things shall not alter in any way, and this is a complete impossibility." (56:59)

Jesus

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that shall speak, but the Spirit of your Father which speaketh in you." (Matthew 10:19-20)

Maharshi

"Let what is happening or may happen, happen. I shall merely be a witness." (37:6)

Jung

"Too many people still seek outwardly; some believe in the illusion of victory and victorious power; others in treaties and laws, and yet others in the destruction of existing order. There are still too few who search inwardly to test all the break-up of hitherto existing order, all the laws and victories which they preach at every street corner, first and foremost and simply and solely on their own person and in their own inner state, instead of expecting their fellow men to try them." (26:1C)

The Mind Creates Its Own Problems

Taoism

"When the mind is overworked without stop, it becomes worried, and worry causes exhaustion. The nature of water is that it becomes clear when left alone and becomes still when undisturbed. Calm represents the nature of water at its best. In that it may serve as our model, for its power is preserved and is not dispersed through agitation." (35:77)

Confucianism

"No explanations should be offered for a thing that is over; no objection, to a matter that is already in progress; no blame, for errors that have been committed." (55:32)

Zen Buddhism

"The activities of the mind have no limit and form the surroundings of life. An impure mind surrounds itself with impure things, and a pure mind surrounds itself with pure surroundings; hence surroundings have no more limits than have the activities of the mind. Thus the world of life and death is created by the mind, is in bondage to mind, is ruled by mind; and the mind is master of every situation." (56:24)

Jesus

"And if thy right eye offend thee, pluck it out, and cast it off from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29)

Maharshi

"You impose limitations on yourself and then make a vain struggle to transcend them. What does it avail you to attribute to the happenings in life the cause of misery which is really within you?" (36:53)

Jung

"It is the growth of consciousness which we must thank for the existence of problems; they are the dubious gift of civilization. . . . We are overpowered by a world which was created by our psyche." (22:248)

Humility

Taoism

"He who is familiar with honor and glory
But keeps to obscurity
Becomes the valley of the world.
Being the valley of the world,
He has an eternal power which always suffices,
And returns again to the natural integrity of
uncarved wood." (35:160)

Confucianism

"The ways of moral man are unobtrusive and yet they
grow more and more in power and evidence; whereas the ways
of the vulgar person are ostentatious, but lose more and
more in influence until they perish and disappear." (34:132)

Zen Buddhism

"A religious person ought in respect to all the things
that he uses to be like a statue which one may drape with
clothing, but which feels no grief and makes no resistance
when one strips it again." (54:199)

Jesus

"Moreover, when ye fast, be not, as the hypocrites, of
a sad countenance; for they disfigure their faces, that they
may be seen of men to fast. Verily I say unto you, They have
received their reward. But thou, when thou fastest, anoint
thy head and wash thy face; that thou be not seen of men to
fast, but of thy Father which is in secret: and thy Father
which seeth in secret, shall recompense thee." (Matthew 6:16-18)

Maharshi

"Two are the indispensable virtues that the aspirant must
possess: They are absolute sincerity and innate humility.
The man with humility is never upset by what the learned may
say contrary to his conviction." (38:21)

Jung

"An inflated consciousness is always egocentric and
conscious of nothing but its own presence. It is incapable of
learning from the past, incapable of understanding contemporary
events, and incapable of drawing right conclusions about the
future. It is hypnotized by itself and therefore cannot be
argued with. It inevitably dooms itself to calamities that
must strike it dead." (19:563)

Knowledge Comes Only To Him Who Seeks It

Taoism

"Gladly then the Way receives
Those who choose to walk in it;
Gladly too its power upholds
Those who choose to use it well;
Gladly will 'abandon' greet
Those who abandon drift." (35:75)

Confucianism

"Great Man demands it of himself; Petty Man, of others." (55:101)

Zen Buddhism

"As to the opening of satori, all that Zen can do is to indicate the way and leave the rest up to one's own experience; that is to say, following up the indication and arriving at the goal--this is to be done by oneself and without another's help." (54:97)

Jesus

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10)

"For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath." (Matthew 13:12)

Naharshi

"In accordance with each man's own efforts for spiritual enlightenment shall he be given assistance by God; and those who make no effort shall lose even what spiritual understanding they had." (47:31)

Jung

"Every single thing needs for its existence its opposite, otherwise it must pale into non-existence. The ego needs the Self, and vice versa. The changing relationship between these two factors represents a field of experience which the introspective knowledge of the East has exploited to an extent almost unattainable for Western man. The philosophy of the East, which is so infinitely different from our own, means for us a supremely valuable gift, which however, we must 'earn in order to possess.'" (19:21)

Man's Original Nature Is Good

Taoism

"He who is aware of the Male
But keeps to the Female
Becomes the receptive principle of the world.
Being the receptive principle of the world,
He has the original character which is not cut up,
And returns again to the innocence of the babe." (35:160)

Confucianism

"The most important ideas in Mencius are, the goodness of human nature, consequently the importance of recovering that original good nature, the recognition that culture or education merely consists in preventing the good nature in us from becoming beclouded by circumstances, and finally, the declaration that all men are equal in their inherent goodness." (34:274)

Zen Buddhism

"If you wish to seek the Buddha, you ought to see into your own Nature; for this Nature is the Buddha himself." (54:87)

Jesus

"And they brought young children to him that he should touch them: and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Matthew 10:18-19)

Maharshi

"Man's real nature is happiness. Happiness is inborn in the true self. His search for happiness is an unconscious search for his true self. The true self is imperishable; therefore when a man finds it, he finds a happiness which does not come to an end." (2:37)

Jung

"The psychic depths are nature, and nature is creative life. It is true that nature tears down what she has herself built up--yet she builds it once again. Whatever values in the visible world are destroyed by modern relativism, the psyche will produce their equivalents." (14:248)

Taoism

"He who would be the ultimate guide of the world should take care to preserve the original nature of man. One should not worry about changing them. It would seem that humanity and justice were not part of the nature of man! How worried these teachers of charity are! By means of inaction only can he allow the people to fulfill peacefully the natural instincts of their lives." (35:59)

Confucianism

"Only those who seek their absolute true selves in the world can fulfill their own nature; only those who fulfill their own nature can fulfill the nature of others." (34:123)

Zen Buddhism

"The only thing that makes Buddhists look rather idle or backward in so-called 'social service' work is the fact that Eastern peoples are not very good at organization. They are just as charitably disposed as any religious people and ready to put their teachings into practice. They go on with their philanthropic undertakings quietly, privately, individually, and without letting others know what they are doing." (54:274)

Jesus

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:38-42)

Maharshi

"The final excuse, in which the slackness of many devotees expresses itself, is that they are now engaged in the service of others!" (47:94)

Jung

"Because each individual needs upheaval, inner discord, the break-up of existing order, and renewal, this does not mean that he should force these things upon his fellow men under the hypocritical cloak of Christian love, or sense of social responsibility, or any other beautiful synonym for the unconscious urge to personal power." (24:xiv)

The Relationship Between Teacher And Disciple

Taoism

"The good man is the bad man's teacher; and the bad man is the good man's business. If the one does not respect his teacher, or the other does not love his business, his error is very great." (35:79)

Confucianism

"The process of teaching and learning stimulate one another. Teaching is half the learning." (34:242)

Zen Buddhism

"The traditional way of attaining enlightenment is to seek it through a master. Aspirants of all races feel an instinctive urge to look outwards for instruction on the Way. The fact is that the Master is with us always, even to the end of the world, but he is seldom recognized as such." (6:47)

Jesus

"The disciple is not above his teacher, but everyone when he is perfected shall be as his teacher." (Luke 6:40)

Maharshi

"One must not look upon the Guru as a person; he is not anything else than the real Self of the disciple. When that Self is realized, then there is neither Guru nor disciple." (47:13)

Jung

"Psychotherapy is in reality a dialectic relationship between doctor and patient, a discussion between two psychic entities in which all knowledge is mere tool. The aim is a transformation which is not predetermined, but much more an indeterminable change, of which the only criterion is the disappearance of the rule of the ego. No effort made by the doctor can provoke the experience. He can at best only smooth the way towards achieving an attitude which will oppose the minimum of resistance to the decisive experience." (19:32)

Distortion of Religious Teachings

Taoism

"The excellent masters of old,
Subtle, mysterious, mystic, acute,
Were much too profound for their times.
Since they were not then understood,
It is better to tell how they looked." (35:15)

Confucianism

"This was why the ancient great kings placed such an importance on li. This is the meaning of the passage in the Book of Changes, 'The sovereign is careful at the inception of things.' A difference of a thousandth of an inch at the start results in a divergence of a thousand miles at the end." (34:215)

Zen Buddhism

"It is an accepted fact that all major religions have been altered and many of their concepts distorted by those whose lives were allegedly dedicated to the continuation and dissemination of their teachings." (52:8)

Jesus

"Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matthew 7:15-21)

Maharshi

"They are cranks who, without knowing the fact that they themselves are moved by 'sakti,' seek to act, saying 'Let us attain all siddhis (thaumaturgic powers)': and this farce of theirs is like the story of the lame man who said, 'What will the enemy matter if only I am held up on my legs!'" (43:36)

Jung

"The demand made by the imitatio Christi, i. e., to follow the ideal and seek to become like it, should have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and mechanical-minded believers into an object of worship external to them." (19:7)

Prayer And Worship

Taoism

"If you work with the Tao, you will be part of the Tao; if you work through its virtue, you will be given the virtue. Abandon either one, and both abandon you." (35:75)

Confucianism

"Li, the central conception of Confucian teachings, therefore means the following things: religion, social order, the entire body of social, moral, and religious practices, the study of ritualism of religious worship, ceremonies, the educational system, the mental state of piety, moral discipline, and finally, courtesy and good manners." (34:208)

Zen Buddhism

"It can never be sufficiently emphasized that mere ceremonial does not of itself produce magical results; it merely acts as a lens through which rays of thought are focussed to produce the required manifestation." (6:61)

Jesus

"And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." (Matthew 6:7-8)

Maharshi

"Spirit is known to us only through matter and its forms. The seeing spirit can only see through its own spectacles. Thought can issue out only in and through moulds of matter; and symbolism and anthropomorphism are inevitable. Human brains cannot escape the employment of forms in thinking of the formless spirit; hence the universal use of forms in worship." (44:33)

Jung

"So long as religion is only faith and outward form, and the religious function is not experience in our own souls, nothing of any importance has happened. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education." (19:13)

Proper Use of Books and Scriptures

Taoism

"When people think of learning the truth, they think of books. Books are only words, and words, of course, have a value. But the value of words lies in the meaning behind them. This so-called meaning is but an effort to grasp at something and that something cannot really be expressed by words." (35:257)

Confucianism

"Let youth practice filial duty; let it practice fraternal duty; let it earnestly give itself to being reliable. As it feels an affection for all let it be particularly fond of Manhood-at-its-best. Any surplus energy may be used for book learning." (55:22)

Zen Buddhism

"A special transmission of Enlightenment outside the Scriptures;
No dependence upon words and letters;
Direct pointing to the soul of man;
Seeing into one's own nature." (56:50)

Jesus

"And he said unto them, the sabbath was made for man, and not man for the sabbath; so that the Son of man is lord even of the sabbath." (Mark 2:28)

Maharshi

"Books, we should remember, are no more than signposts on the road to the wisdom that makes us free; that wisdom is not in the books themselves. For the Self that we need to know is within, not outside; if and when the eye of wisdom is opened, the Self will be found shining in all his glory, directly, without any medium; but the study of books engenders the notion that the Self is something outside, needing to be known as an object through the medium of the mind." (57:34)

Jung

"It would be a ridiculous and quite unjustified presumption were we to imagine that we are more energetic or more intelligent than the ancients. Our fund of knowledge has increased but not our intellectual capacity. Therefore we are just as narrow-minded and incapable of accepting new ideas as were the men of the darkest ages of antiquity. We have become rich in knowledge but not in wisdom." (26:21)

Knowledge of Life and the Intellect

Taoism

"The true Sage keeps his knowledge within him, while the common men set forth theirs in argument, in order to convince each other. Therefore it is said that one who argues does so because he is confused. A perfect argument does not employ words." (35:223)

Confucianism

"In order to learn to be one's true self, it is necessary to obtain a wide and extensive knowledge of what has been said or done in the world; critically to inquire into it; carefully to ponder over it; clearly to sift it; and earnestly to carry it out." (34:122)

Zen Buddhism

"But when it comes to the question of life itself, we cannot wait for the ultimate solution to be offered by the intellect, even if it could do so. We cannot suspend even for a moment our life-activity for philosophy to unravel its mysteries. Zen therefore does not rely upon the intellect for the solution of its deepest problems." (53:8)

Jesus

"When anyone heareth the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart." (Matthew 13:19)

Maharshi

"Even though the mind wanders restlessly, concerned in external matters, and so becomes forgetful of its own Self, one should be alert and think thus, 'The body is not I. Who am I?' The enquiry 'Who am I?' is the only method of putting an end to all misery and ushering in supreme Beatitude. Whatever and however it may be said, this is the whole truth in a nutshell." (37:20)

Jung

"As long as we are caught up in the creative element itself, we neither see nor understand; indeed we must not begin to understand, for nothing is more damaging and more dangerous to immediate experience than cognition." (8:242)

The Golden Rule

Taoism

"How can you think it is good to settle a grievance too great to ignore, when the settlement surely evokes other piques. The wise man therefore will select the left hand part of contract tallies: He will not put the debt on other men. The virtuous man promotes agreement; the vicious man allots blame." (35:79)

Confucianism

"Tsekung asked, 'Is there one single word that can serve as a principle of conduct for life?' Confucius replied, 'Perhaps reciprocity will do. Do not do unto others what you do not want others to do unto you.'" (34:186)

Zen Buddhism

"Sentient beings are essentially the Buddha-nature, and to serve them is to serve the highest principle in the universe, to work in harmony with the supreme law of life." (56:101)

Jesus

"All things therefore whatsoever ye would that men should do unto you, even so do also unto them; for this is the law and the prophets." (Matthew 7:12)

Maharshi

"Everything offered to others is really an offering to oneself, and if only this truth is realized, who is there that would refuse anything to others?" (45:33)

Jung

"How can I love my neighbor if I do not love myself? How can we be altruistic, if we do not treat ourselves decently, and if we love ourselves, then we discover what we are and what we should love." (23:87)

Subjective and Objective Reality

Taoism

"All things are one. The eye of the senses and the eye of the spirit." (35:44)

Confucianism

"The fulfillment of our being is moral sense. The fulfillment of the nature of things outside of us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner, or subjective, with the outer, or objective use of the power of the mind." (34:124)

Zen Buddhism

"Waking consciousness as we know it is both subjective and objective; it is subjective in the sense that it is mind only and meaningless as the flimsiest phantasy until we bring meaning to it, and it is objective in the sense that, as actors in the dream, our surroundings have for us every appearance of objective reality." (6:38)

Jesus

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first tht beam out of thine own eye; and then shall thou see clearly to cast out the mote of thy brother's eye." (Matthew 7:3-5)

Maharshi

"Unless you give up the idea that the world is real your mind will always be after it. If you take the appearance to be real you will never know the Real itself, although it is the Real alone that exists. The point is illustrated by the analogy of the 'snake and the rope.' As long as you see the snake you cannot see the rope as such. The non-existent snake becomes real to you, while the real rope wholly non-existent as such." (36:67)

Jung

"To a certain degree man breathes his life into things, until finally they begin to live of themselves and to increase, and imperceptibly he is overgrown by them." (8:193)

Knowing The Knower

Taoism

"He who knows others is learned; He who knows himself is wise. He who conquers others has power of muscles; He who conquers himself is strong. He who is contented is rich. He who is determined has strength of will. He who does not lose his center endures; he who dies yet his power remains has long life." (35:176)

Confucianism

"In the practice of archery we have something resembling the principle in a moral man's life. When the archer misses the center of the target, he turns around and seeks for the cause of his failure within himself." (34:111)

Zen Buddhism

"We devote ourselves to meditation in order to reach the root of the teaching. Do not ask me any foolish questions. First of all find out who you really are. The reflection of the moon on the water is beautiful, but the moon itself is not there nor is its beauty lingering in the sky." (52:53)

Jesus

"For where your treasure is, there will your heart be also." (Luke 12:31)

Maharshi

"When one seeks to know anything other than himself, without caring to know the truth of himself, the knowledge he obtains cannot possibly be right knowledge. The quality of the would-be knower is an inescapable element in the knowledge gained by him; it would be right knowledge only if the would-be knower be rightly equipped for the quest of knowledge." (57:29)

Jung

"Whatever mankind is fighting about in the outer world is also a battle within our own inner selves. How shall we judge a matter fairly if we cannot admit that it is our own problem? Whoever can confess this to himself will first attempt to solve it in himself, and this in fact opens the way to the great solutions." (18:313)

Being True To Oneself

Taoism

"He who pursues fame at the risk of losing his self is not a scholar. He who loses his life and is not true to himself cannot be a master of men." (35:219)

Confucianism

"If a man, looking into his own heart, is not true to himself, he will not be affectionate towards his parents. There is only one way for a man to be true to himself. If he does not know what is good, a man cannot be true to himself. Being true to oneself is the law of God. To try to be true to oneself is the law of man." (34:121)

Zen Buddhism

"In Zen there is nothing to explain, nothing to teach, that will add to your knowledge. Unless it grows out of yourself, no knowledge is really of value to you. A borrowed plumage never grows." (54:97)

Jesus

"And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.' Ye leave the commandment of God, and hold fast the tradition of men." (Mark 7:8-9)

Maharshi

"Never to be heedless of one's own all-perfect, pure Self is the acme of yoga, wisdom and all other forms of spiritual practice." (37:19)

Jung

"Man's urgent purpose is to come to a responsible attitude towards life and a responsible way of living, suited to the individual peculiarities of each man: to an inner and outer way of behavior in which it is not the collective standards that rule, but in which the inborn, most personal law of each individual allows him the appropriate space in which to develop." (19:25)

The Final Authority Lies Within

Taoism

"If the whole world flattered him (the perfect man), he would not be affected thereby, nor if the whole world blamed him would he be dissuaded from what he was doing. For Yung can distinguish between the inner and outer reality, and understand what is true honor and shame." (35:260)

Confucianism

"True manhood consists in realizing your true self and restoring the moral order or discipline. If a man can just for one day realize his true self, and restore complete moral discipline, the world will follow him. To be a true man depends upon yourself. What has it got to do with others?" (34:87)

Zen Buddhism

"The teaching of Buddha was mainly for the purpose of enlightening others. If you are dependent on any of its methods, you are naught but an ignorant insect. There are eighty thousand books on Buddhism and if you should read all of them and still not see into your own nature, you will not even understand this letter." (51:69)

Jesus

"And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." (Luke 17:20-21)

Maharshi

"To know the Self as verily the Lord himself, the Supreme being, Eternal and Infinite, that dwells in the Heart, is the realization of the Truth. The Truth Eternal thus sought is One and immutable, and it is within oneself. This being the true nature of what has been called authority, it follows that in the last resort every one is his own authority." (38:17)

Jung

"The judgement of others is not eo ipso a standard of values; in some cases it is only useful information. The individual is capable, nay, he is even called upon to set up and use his own standard of values. Ethics are in the final count an individual affair." (12:5)